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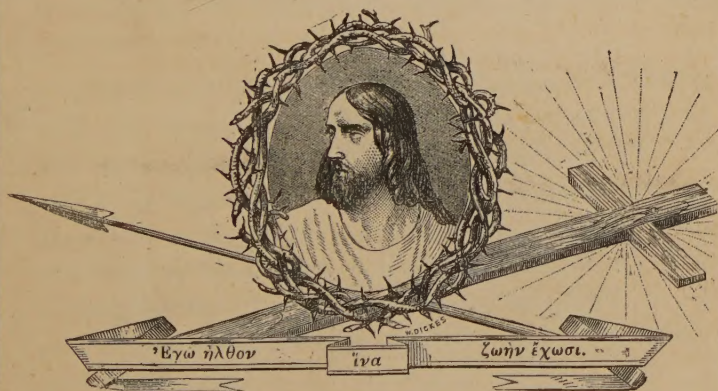
MEZZANINE

DAVID THOMAS, D.D.,

AUTHOR OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF
CREEDS," "PROGRESS OF BEING," "RESURRECTIONS," &c., &c.

VOL. II. FOURTH SERIES.

VOLUME XXIII. FROM COMMENCEMENT.



"THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

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PREFACE.

THIS is the TWENTY-THIRD volume of the HOMILIST, and the *Second of the Fourth Series*. This Series is of greater bulk than any of the preceding, contains a larger variety of matter, is enriched by the contributions of new and able writers, and starts with a circulation larger than ever.

As the old key-note will still rule the melodies of the HOMILIST, and no new specific description is requisite, the former preface may be again transcribed.

“First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented ‘germs,’ which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

“Secondly: The book has no *denominationalism*. It has no special reference to ‘*our body*,’ or to ‘*our Church*.’ As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the HOMILIST to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

“Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which constitute what is called the ‘*orthodox creed*’—has, nevertheless, the deep and

ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the heart and life every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the HOMILIST did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

Loughborough Park, Brixton.

CONTENTS.

All the articles in this volume are written by the Editor, with the exception of those which have a signature attached.

HOMILIES.

	PAGE
True Churches—National Blessings	1
Christ Teaching us how to Think about Himself. (J. Bowery)	65
“Thy Kingdom Come.” (R. T., M.A.)	129
The Fountain and the Cistern. (G. Cron)	193
What is Truth? (Dr. von Palmer)	
The Departure of Spiritual Worth Lamented	321

HOMILETIC SKETCHES ON THE BOOK OF PSALMS

Exemplary Conduct under Great Social Trials	12
Good Reasons for Worship	71
The Past Conquests and the Future Struggles of the Good ..	141
A Theological Difficulty, a Haughty Impiety, an Earnest Prayer, and an Exultant Faith	204
Genuine Moral Courage	266
The Moral Degeneracy of Society	336

HOMILETIC GLANCE AT THE EPISTLE OF PAUL TO THE EPHESIANS.

Apostolic Philanthropy	20
Gospel Reformation, Great and Gracious	77
Gospel Reconciliation—its Subjects, Agency, and Results ..	148
Aspects of the True Gospel Ministry	211, 271
Intercessory Prayer	342

GERMS OF THOUGHT.

THE BYEWAYS OF THE BIBLE.

By MATHEMATICUS, M.A.

	PAGE
VII. The Scriptural Scale of Restitution	25
VIII. The Borrowed Colt	83
IX. The Sons of Eli	155
X. Joshua's Retrospect	217
XI. The Death of Sennacherib	275
XII. The Unbelief of Christ's Brethren	348

THE FOREIGN PULPIT.

By R. VAUGHAN PRYCE, M.A., LL.B.

VII. Mary at the Empty Tomb. (Dr. Beyschlag)	29
VIII. Life in Fellowship with God. (Dr. C. E. Luthardt) ..	87
IX. The Temptation of Christ. (Dr. J. P. Lange)	159
X. The Syro-Phenician Woman. (Dr. Schapper)	221
XI. What is Truth? (Dr. von Palmer)	257
XII. The World's Sorrow the Disciple's Joy (Dr. Plitt) ..	352
Lessons from the Life of Jacob. (George Deane, B.Sc., F.G.S., &c.)	34
The God-seeking Work, and God-seeking Season. (William Jones)	91
Redemptive Faith. (W. C. St. Pierre)	165
The Appeal of Pilate. (Alfred Morris)	168
Let Him Alone. (G. Hunt Jackson)	223
The Fortune Hunter. (W. A. G.)	279
All-conquering Confidence. (W. H. C.)	284
Denial of Sin and Confession of Sin, with their Respective Consequences. (Dr. Clark, F.R.A.S.)	354

VARIATIONS ON THEMES FROM SCRIPTURE.

By REV. FRANCIS JACOX, B.A.

II. To-day's Sufficing Evil, and To-morrow's Forecast Care ..	37
III. Pharaoh's Alternations of Amendment and Relapse ..	95, 169
IV. "And He Died"	227, 286
V. The Mote and the Beam	359

BIBLICAL CRITICISMS.

	PAGE
Anathema from Christ (E. H. Plumptre, M.A.)	100, 174, 232
A new Explanation of Rom. viii. 18—25. (Zygro)	290
Exegetical Remarks on Luke xvii. 20, 21. (E. Schaubach) ..	364

THE PREACHER'S FINGER-POST.

A Common Fact and a Special Privilege	45
Men as Moral Architects	46
Christ the Light of all the Living	48
The Christian's State and Duty. (Richard Gray)	51
Our Salvation Revealed in the Name of Jesus. (R. V. Pryce, M.A., LL.B.)	52
That Sight	106
The Suffering World and the Relieving Man	107
The Memory of God a Trouble	109
Christ's Things to make His Disciples Happy	110
Sketches from Genesis (III.)—The Deluge. (Cymro)	111
Courtiers and Conversion. (Athanase Coquerel)	112
The Comforter. (R. V. Pryce, M.A., LL.B.)	113
The Dignity of Christ. (Thomas Hughes)	114
Prosperous Fool. (J. E. W.)	114
Wrath in God, and Wrath in Man	178
Demonstration of Friendship, Divine and Human	182
Soul Thirst	184
Soul Restoration	235
A True Pulpit	238
The Eternity of God's Love for Man	240
Human Glorifying	241
The Glorified Christ. (R. V. Pryce, M.A., LL.B.)	242
Sketches from Genesis.—(IV.) The Bow in the Cloud (Cymro)	244
Christianity a Hope-inspiring Promise	299
Bible Religion	302
Man Morally Considered	303
The Difference between the Priesthood [and High Priesthood of Christ. (H. Harries)	305
Are there Few that be Saved? (R. V. Pryce, M.A., LL.B.) ..	307
On Reaping. (Ibid.)	308
Christmas: no Room in the Inn	366

	PAGE
The Old Year: the Approaching of Christ in the Revolution of Time	368
A Soul-tormenting Fear, and a Fear-expelling Love	370
Sketches from Genesis.—(V.) Noah Drunk. (Cymro) ..	372
Living in Love. (R. V. Pryce, M.A., LL.B.)	374

SEEDS OF SERMONS.

THE BOOK OF PROVERBS.

CLXXV. Posterity and its Ancestors	53
CLXXVI. Incongruous Speech	54
CLXXVII. The Power of Patronage	54
CLXXVIII. The Right Concealment and the Wrong Revealment of Offences	55
*CLXXVIII. Moral and Corporeal Chastisement	56
CLXXIX. The Genius and Punishment of Evil	115
CLXXX. Strife	116
CLXXXI. Perverse Treatment of the Characters of Men..	116
CLXXXII. Capacity without Will	117
CLXXXIII. The Degrees and Duties of True Friendship ..	118
CLXXXIV. Suretyship, Strife, and Ambition	185
CLXXXV. Frowardness of Heart and Perverseness of Speech	185
CLXXXVI. The Fool—Negatively and Positively	186
CLXXXVII. Bodily Health depending on Mental Moods ..	187
CLXXXVIII. Bribery	246
CLXXXIX. Contrast between a Wise Man and a Fool ..	246
CXC. Household Life	248
CXCI. Persecution and Treason	249
CXCII. Frugality in Speech	250
CXCIII. A Student's Spirit	309
CXCIV. Wickedness, Contemptible and Contemptuous ..	311
CXCV. The Words of Inspired Wisdom	312
CXCVI. Three Bad Things	313
CXCVII. The Speech of a Splenetic Fool	314
CXCVIII. Laziness and Wastefulness Brothers	375
CXCIX. The Soul's Tower	376
CC. Impetuous Flippancy	377
CCI. The Unbearable Wound	378

THE PULPIT AND ITS HANDMAIDS.

	PAGE
Solitude. (Joseph A. Alexander, D.D.)	57
Mind in its Physical Relations. (William Benton Clulow)	120, 188
Christ is Christianity. (Henry P. Liddon, M.A.)	251
Selections from Vinet's "Outlines of Theology"	252
Theological Petrification. (William Benton Clulow)	315
In Memoriam.—The Rev. A. J. Morris, late of Holloway ..	379
The late Dean of St. Paul's	380

NOTES ON NEW BOOKS.

By a Barrister. Pp. 59, 123, 190, 253, 380.

LITERARY NOTICES.

JULY.	PAGE		PAGE
Chambers's Encyclopædia		The Christian Doctrine of	
(Vol. X.)	61	Sin	126
Fifty-nine Plain Practical		Jesus Christ: His Times,	
Sermons	62	Life, and Work	127
The Life of the Rev. Henry		The Fall of Man, and other	
Venn Elliott, M.A.	63	Sermons	127
Sermons for all Classes	63	Divine Decree and Free Will;	
Sunday Verses	64	or, More Notes on Prophecy	127
A Commentary on the whole		Satan's Devices Exposed ..	128
Book of Proverbs	64	Matthew and Romans. Being	
The Bible Class Book	64	Part I. of the New Testa-	
On the Constitution of Papal		ment (the New Covenant)	
Conclaves	64	of our Lord and Saviour	
The New Encyclopædia Atlas	64	Jesus Christ	128
		Seekers after God	128
		The History and Pleasant	
		Chronicle of Little Jehan	
		de Saintre	128
AUGUST.			
The Biblical Liturgy	125		

SEPTEMBER.	PAGE		PAGE
The Holy Child Jesus; or, The Early Life of Christ viewed in connection with the History, Chronology, and Archæology of the Times	191	The Homiletical Treasury ..	320
Time will Tell	191	Life and Death, as Taught in Scripture	320
Ellen Hanly; or, The True History of the Colleen Bawn	191	Congregationalism in York- shire	320
The Works of George Swin- nock, M.A. (Vol. IV.) ..	192		
Montague: a Drama, and other Poems	192	DECEMBER.	
Codex Canonium, Ecclesiæ Universæ	192	The Revelation of Law in Scripture	382
		The Mystery of Suffering, and other Discourses ..	383
		Religion with and without Root-hold	383
		The Bright Side of a Dark Subject: Essays to Young Men	384
OCTOBER.		The Works of Geo. Swinnock, M.A. (Vol. V.) Contain- ing "The Door of Salvation Opened by the Key of Regeneration," and "The Sinner's Last Sentence ..	384
The Divinity of our Lord and Saviour Jesus Christ. Eight Lectures	255	The Four Evangelists; with the Distinctive Character- istics of their Gospels ..	384
NOVEMBER.		Walking in the Light: a Memoir of Mrs. Hannah Bairston	384
The Hermits	318	Christ the Centre, and other Papers	384
The National Encyclopædia. (Vol. XIII.)	319		
The Kingdom of God; or, What is the Gospel	319		

INDEX OF TEXTS.

Book	Chap.	Verse	Page	Book	Chap.	Verse	Page
Gen.	35	1	34	Prov.	18	6—8	314
Gen.	7	1	111	Prov.	18	9	375
Gen.	9	8—17	244	Prov.	18	10—12	376
Gen.	9	20—27	372	Prov.	18	13	377
Josh.	23	14	217	Prov.	18	14	378
1 Sam.	2	25	155	Isa.	55	6	91
2 Kings	19	37	275	Isa.	32	2	107
Psalms	7		12	Isa.	55	1	184
Psalms	73	26	45	Jer.	2	12, 13	193
Psalms	8		71	Jer.	23	22	238
Psalms	77	3	109	Jer.	31	3	240
Psalms	9		141	Jer.	9	23, 24	241
Psalms	10		204	Jer.	32	40	302
Psalms	11		266	Hosea	4	17	223
Psalms	142	7	303	Micah	7	7	284
Psalms	12	1	321	Matt.	1	21, 23	52
Psalms	12		336	Matt.	6	10	130
Prov.	17	6	53	Matt.	4	1—11	159
Prov.	17	7	54	Matt.	15	21—28	221
Prov.	17	8	54	Luke	7	5, 6	1
Prov.	17	9	55	Luke	19	8	25
Prov.	17	10	56	Luke	19	31	83
Prov.	17	11—13	115	Luke	2	41—52	87
Prov.	17	14	116	Luke	23	47—49	106
Prov.	17	15	116	Luke	12	16—20	114
Prov.	17	16	117	Luke	13	23	307
Prov.	17	17	118	Luke	21	25—36	352
Prov.	17	18, 19	185	Luke	17	20, 21	364
Prov.	17	20	185	Luke	2	7	366
Prov.	17	21	186	John	20	11—18	29
Prov.	17	25	186	John	1	9	48
Prov.	17	22	187	John	20	17	65
Prov.	17	23	246	John	15	11	110
Prov.	17	24	246	John	14	16	113
Prov.	17	25	248	John	19	5	168
Prov.	17	26	249	John	15	13, 14	182
Prov.	17	27, 28	250	John	18	37, 38	257
Prov.	18	1, 2	309	John	4	35, 36	308
Prov.	18	3	311	John	7	5	348
Prov.	18	4	312	John	15	9	374
Prov.	18	5	313	Acts	4	11	46

Book	Chap.	Verse	Page	Book	Chap.	Verse	Page
Acts	7	26—39	112	Titus	1	2	299
Acts	8	14, 15	279	Heb.	12	1	51
Rom.	9	3	100	Heb.	1	3	114
Rom.	10	9, 10	165	Heb.	7	25	235
Rom.	1	18	178	Heb.	5	5, 6	305
Rom.	8	18, 25	290	James	1	20	178
Ephes.	1	15—23	20	James	5	8	368
Ephes.	2	1—10	77	1 John	1	8, 9	354
Ephes.	2	11—22	148	1 John	4	18	370
Ephes.	3	1—13	211	Rev.	5	1	242
Ephes.	3	14—19	342				




A HOMILY

ON

True Churches—National Blessings.

“For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them.”—Luke vii. 5, 6.



THE word synagogue (*συναγωγή*) has, in the New Testament, a meaning similar to Church. (*ἐκκλησία*.) Both denote, primarily, not a building, but an assembly. The word synagogue as well as the word Church, however very soon, came to represent the house in which the assembly met. These synagogues seem to have been very numerous amongst the Jews. Not only in their own country, but wherever they were settled, every separate tribe and colony had a synagogue. In these buildings the pious Jews assembled every Sabbath and festival day, not only for worship, but for reading and expounding the Word of God, which included the law, the prophets, and other Old Testament books. Though their exact origin is not known, their great antiquity is unquestionable. “Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day.” (Acts xv. 21.) It would seem from an occurrence in the life of our Lord (Luke iv. 16), that the stated

minister was not always the same as the reader or expositor. Christ in the synagogue at Nazareth did both; He read a passage in Isaiah and then showed its application to Himself. These synagogues were antihierarchical and popular. They were the people's meeting houses. Here preaching, an institution unknown to heathenism, took its rise, was promoted, and was regarded, not as a professional, but as a religious engagement. The laity preached in these buildings, and strangers from a distance were allowed to expound their religious views. Christ and his apostles availed themselves very extensively of this liberty.

Thus they afforded an admirable opportunity for promoting the wish of Moses, "Would that all the people were prophets, and that the Lord would put his spirit upon them." The early Church was modelled after these synagogues. "It is a fact," says a modern writer, "upon the proof of which in the present state of theological learning, it is needless to expend many words. Our Lord Himself prospectively contemplated his Church as assuming the synagogical form, both when He promised that where two or three are gathered together in his name, He would be in the midst of them; and still more, when He gave authority to every society of his followers to bind and to loose, and to excommunicate the disobedient. The names also which Christian ministers bear in the New Testament—presbyter or episcopus, and deacon, are all derived from the synagogue; while never once are they designated by the term ἱερεύς, or priest, the proper title of those who officiated in the temple."

The incident recorded in the passage before us bears testimony to the *national* worth of synagogues. A centurion in the neighbourhood of Capernaum had a servant, one to whom he was greatly attached, and who appeared to be in dying circumstances. The fame of Jesus as a healer of human diseases has reached his ears, and he despatches certain elders of the Jews to Him in order to request his interposition. The argument that the deputation employ

in urging their request is, that he, the centurion, loved their nation, and built for them a synagogue. Christ seems to have recognised the force of this argument, accedes to the request, and the servant is healed. I observe from this passage:

I. THAT TRUE CHURCHES ARE NATIONAL BLESSINGS. If synagogues were national blessings, as they undoubtedly were, not only on account of the religion and morality they inculcated, but also on account of the freedom and popularity of their teaching and their worship, I am disposed to maintain that true Churches, which are not only modelled after their ideal, but which teach a more advanced theology, and a sublimer morality, are national blessings also. I say *true* Churches. I am far enough from the belief that all places called Churches, whether in or out of the establishment, are blessings; for in many of them, alas, doctrines are propounded derogatory to the character of God, repugnant to the dictates of common sense, and hostile to the rights, the liberties, and the progress of mankind. Not a few are scenes where ignorance hoots its crudities, bigotry growls its intolerance, sentimentality breathes out its noxious vapours, and ritualism clouds and caricatures the Gospel of Christ. Such Churches are the banes, not the blessings of a country. They are dead weights upon the wheel of social advancement, they emasculate intellect, they tend to paralyse free and independent thought. They keep the people down in the region of debasing ideas, sectarian sympathy, and diseased sentiment. By the true Churches, I mean places where the true God is worshipped in spirit and in truth, where the Bible is so expounded that the intellect of the congregation is made to feel the reasonableness of its doctrines, the conscience the rectitude of its claims, the soul the need and fitness of its redemptive provisions. That such Churches are national blessings we infer from the following considerations:—

First : *They promote national intelligence.* That knowledge

is a priceless advantage to a country will scarcely be questioned by any in these days. The opposers of popular education have departed, for the most part, with the last age; if any remain, they have skulked into solitude and silence. All the difference between civilized countries and barbaric lands springs from knowledge. Knowledge makes the difference between the English merchant and the barbaric barterer, the English architect and the barbaric hut-maker, the English sovereign and the barbaric chief. Knowledge multiplies the power of men and nations almost indefinitely. Knowledge is vision, it opens a new world to the eyes of men. Knowledge is strength, it enables one man to do with ease what, without it, would baffle an army. Knowledge is speed. The mind of the intelligent man can sweep the globe before that of the ignorant could move beyond the mere circle of the senses. As patriots we rejoice, not only in the amount of general intelligence which England possesses, and which gives it a sovereignty amidst the nations of the earth, but also and more, in the aspiration for knowledge which has seized all classes of our countrymen and pulsates in the very heart of the nation.

“The world tempts our eye,
And we would know it all;
We map the starry sky,
We mine this earthen ball;

We measure the sea-tides, we number the sea-sands:

“We scrutinize the dates
Of long-past human things,
The bounds of effaced states,
The lives of deceased kings:

We search out dead men’s words, and works of dead men’s hands.”

ARNOLD.

Now, we hesitate not in the averment that a true Church is the most effective engine in the country for the promotion of this general intelligence, which is such a blessing to a nation. Where are subjects, presented to the mind, more provocative to thought? Whatever subject is most potent to rouse the intellect, to fire the imagination, to stir the

moral nature, to move all the springs of mental activity, is here exhibited to men. Where, as a rule, have you the great subjects of thought presented by men of greater ability? The minister in a true Church is generally a man above the average of human power, has received the highest culture that our colleges can afford, and has been trained to habits of clear thinking, and effective rhetoric. With a clear impression of the intellectual deficiency of the pulpit, and with no desire whatever to exaggerate its mental merits, we have a deepening conviction that the preachers in the true Churches of England bear an honourable comparison, in native power and high culture, not only with our popular journalists, but with our ablest authors and leading orators. Where have you the *duty* of thinking more constantly and more vigorously enforced? Congregations are urged in almost every sermon to inquire, to reason, to reflect, to search the Scriptures, to study themselves, the universe, and God. In connection with all this, history might be appealed to. Who have been the founders of our schools and our universities? Who are ever the advocates of popular education? Who are the great patrons of learning and promoters of science? Who, as a rule, are the most illustrious, not to say beneficent, writers in our language? It is demonstrable that they are, for the most part, the sons of the true Church. The inspiration for more light is come from the pulpit.

Secondly : *They promote national morality.* Mere intelligence without morality could not, with justice, be considered a blessing to any community. Intelligence in a thoroughly corrupt man is a curse to himself and to society. Dishonesty, which in the case of ignorance would show itself in some petty theft, in him might manifest itself in a swindle that would ruin whole families, check the flow of commerce, and degrade the credit of a whole country. National morality is essential to give worth to national intelligence. What is morality? Justice, nothing more, and nothing less. Justice to self, society and God. "Do unto others as you would have others

do unto you.” Herein is its essence. A just man will be truthful, honest, chaste, temperate, industrious, loyal, religious. It is righteousness that exalteth a nation. Immorality is to a nation what diseased blood is to the body, emaciating and deformative; what sterile soil is to a country, the producer of only thorns and thistles, and noxious weeds. The seeds of wholesome governments, political liberty, social order, and beneficent civilization, cannot grow to perfection in the heart of an immoral nation. They no sooner spring up than the foul atmosphere breathes on them the blight of death.

Now where is morality promoted so effectively as in a true Church? Is there any institution comparable to it in this respect? It holds up to men the true standard of duty, it not only presents it to their understanding in the form of a written Decalogue, but to their moral hearts in a morally commanding life—the life of the Son of God. It urges conformity to this standard, not only by arguments gathered from heaven and hell, but by arguments of a higher and a worthier type, drawn from the infinite goodness of the Creator, and the relation in which His moral creatures stand to Him. The true Churches of England do, I verily believe, more to promote morality in the nation than all the writings of secular journalism, all penal inflictions, and legal enactments. In them the public vices, which walk every day under the garb of respectability and fashion, are unmasked and held forth in their native hideousness, to the execration of excited consciences; and virtues, which are ignored by the masses, and ridiculed by the empty jester and the shallow sceptic, appear as the grand realities of being the only beauty and blessedness of soul. The constant language of the true Church is “Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.”

Thirdly: *They promote national philanthropy.* Philanthropy—that is, love for man as man—is included in true morality, and is in truth the soul of it. Social morality that does not spring from love has not only no moral virtue in it, but is formal and unreliable. The more love for our nature circulates through the hearts of a country, the more living, useful, and lovely its morality. Love is the fulfilling of the law. The man who loves his brother will not only not wrong him, but serve him; not only render to him what is in strict justice his due, but render to him some favour to gratify and express his affection. Philanthropy, in truth, is the reformatory power in a country—it is that which repeals unrighteous statutes, breaks down tyrannies, corrects abuses, and shatters institutions that interfere with the rights of men. It is, in truth, that which animates the heart, and nerves the hand of all reformations in Church and State. The new commandment that Christ brought into the world, and embodied in His teachings and in His history, has been, ever since, the great corrector of abuses in the world's social life.

Is not the true Church the one institution above all others that promotes this philanthropy? Under its hallowed roof all adventitious distinctions amongst men are disregarded; the rich and the poor meet and mingle together in common thoughts and feelings. They are made to feel that they are all of one blood, all involved in the same moral difficulties, all dependent upon the same Saviour, all doomed to the same eternity. Humanity is preached as a duty, and exhibited as the effect and test of godliness. The philanthropy which is urged upon the adoption of the congregation is not a passing sentiment, or an emotion that goes off in words or sighs; but the philanthropy embodied in Him who so loved the world that He gave Himself a sacrifice for its moral redemption. Not only does the true Church inculcate the highest philanthropy, but it embodies it in practice, it originates organizations to help the needy and

distressed, and it has ever been the House of Mercy. Whence came those numerous asylums for the poor and the afflicted, which shine amongst the brightest stars in the firmament of English institutions? The true Church is the mother who rocked their cradle, and the ministering angel that tends to their necessities.

Fourthly : *They promote national Christianity.* By Christianity I do not mean theology. Theology at best is a human fabrication; its propositions are but human conceptions of divine things, they are not the things themselves. Nor do I mean the conventional Gospel—the Gospel as floating in the minds of traditional believers, as set forth in the popular religious writings of the day. This Gospel is a corruption of the true thing, and lacks the power to command the attention and renovate the heart of the world. By Christianity, I mean the Truth, not as it is in human formularies, in denominational manifestoes, or in popular thought; but “as it is in Jesus,” a thing of the divinest reason and the highest life. I mean Christism, Christianity, in one word, conformity to the image of Christ. Is not such Christianity as this a blessing to a nation? It includes something more than intelligence, morality, and philanthropy; it includes the life of God in the soul. Were all the people in a country Christ-like, they would enjoy an age more golden than that of the poet’s dream. Now the true Church is the institution which, under God, transforms men into this character, and thus confers the highest blessing on a nation. A nation of Christians would constitute a millennial state.

Sufficient has been advanced to show that true Churches are national blessings. They are the “*salt*” of the earth. They counteract the tendency of society to run into putrescent corruption. They are the light of the world, they throw their beams upon the deeds of darkness, and make the workers thereof ashamed; they reveal the upper heavens and point men to better worlds. They are to the community what the tides are to the ocean, what the winds

are to the atmosphere ; they stir the mass and serve to keep it pure. The erection of every new Christian synagogue, is as the opening of a new fountain in the desert, a fountain whose streams shall quench the moral thirst of men, and touch into beauty the scenes through which they pass. I observe from this passage :

II. THAT TRUE CHURCHES ARE LEFT TO THE ERECTION OF MAN. This synagogue was *built* by the centurion ; and all the synagogues of the Jews, which were such blessings to the nation, were of human erection. So it is with Christian synagogues ; if they are to exist, men must build them. It is indeed somewhat marvellous that it should be so. Why did the Almighty leave such work to man ? He could have studded the world with temples, written His Gospel upon the face of the broad heavens for every man in every land to read, and made every passing breeze articulate the doctrines of His Word. But He has not done so, He has left this work with us, and we see wise and kind reasons for this arrangement. Man's effort in this direction is, to use language we have elsewhere employed, necessary to his spiritual training. I regard the secular subscriptions required for promoting the cause of religion, as among *the most important "means of grace."* Professors have come to think of the means of grace, as consisting merely in hearing sermons, offering prayers, reading the Bible, and attending devotion at services, rather than in self-sacrificing efforts in the cause of truth and humanity. Collections are regarded as evils which men endeavour to avoid as much as possible, rather than as means of spiritual culture, which they should hail with gratitude and delight. The man who takes from his purse the full portion he can afford, and from pure motives, lays it on the altar of God, secures for himself by that effort, more good than he could by the most eloquent sermon ever delivered. Sermons may give ideas and make impressions, but unless those ideas and impressions take some practical turn, they have done us no real service. It

is only as we translate good ideas and feelings into acts, that they really strengthen our characters and subserve our good. The man who contributes of his worldly substance, by that very act, weakens the bonds that connect him with matter, and takes a step towards the spiritual and the Divine. Hence as a rule we find that the strongest and the happiest Christians, are those who make most sacrifices for the cause of Christ. We have reason, therefore, to thank God that He has left such work as the building of temples to us. Had the necessities of life sprung spontaneously from the earth, so as to require no human labour, the physical energies of man would never have been developed. However large in stature he might have become, he would still have been a babe in strength. Had knowledge come into our mind without the exercise of our faculties, we should never have known anything of intellectual force. In like manner had everything in religion been done for us, so that no demand would have been made upon our benevolent sympathies, we should be beings of morbid religious sentiment, and without any force or greatness of character.*

CONCLUSION : The subject suggests the duty of patriots. The rulers who have never learnt the true value of a Church to a community, are utterly disqualified for their high position. Whilst the true Church requires not to be enriched by the public purse, or decorated with worldly ornaments, it requires that its rights should be treated as sacred, that its internal activity should be left free, that its mission should be held in reverence, and that its high services should be duly appreciated.

The men who join with the irreverent demagogue pamphleteer and journalist, in denouncing all Churches as worthless institutions, and would sweep them from the land if they could, are no true patriots. He who helps to build Christian synagogues in his country, and endeavours to bring as many of his fellow-citizens as possible under their

* See HOMILIST, Vol. ii. third series, page 577.

influences, serves his country in a way the most commendable and the most efficient. Christians too, may learn a lesson from our subject. They should endeavour to make the Churches to which they belong more true, more in accordance with the Christian ideal. They should seek to get their pulpits supplied by men of the highest type of intellect and heart—men of high powers, well cultured, and consecrated to God. They should endeavour to draw outsiders into the Christian circle, not only by their persuasive appeals, but by the attractive influence of their lives. Alas! how many there are who call themselves Christians, who have not only not helped to build a synagogue, but who have never brought one poor wandering soul into the fold of Christ. They profess great anxiety for the progress of the Gospel, and yet employ no efforts whatever to bring men under the regenerating influence of the truth. These men are hypocrites and obstructives.

Our subject furnishes a strong appeal to every man to support Christian synagogues. I speak especially to those who attend their services and participate in their privileges. What has the house of God done for you, even if you are not converted? Were you to answer candidly, you would say, I owe almost everything to it. I owe my intellectual life, my best ideas, my truest friendships, my standing in the world to the Church. Where would you have been on this holy day, had it not been for its influence? Where would your children have been? Some of you would have been squandering your weekly earnings, as thousands are, in intemperance and sinful gratifications. Secularly, this House of God has been a great service to you. Were you to give every week towards the support of the Church what you would have squandered every Sabbath, had it not been for its influence on your conduct, your contributions through the year would be something considerable. Whilst no institution does a work for the country half so valuable as the true Church, there are none whose services are so little

acknowledged and so ungratefully treated. Our greatest mercies are, shame on us! the least appreciated.

“Great is the Lord our God,
And let his praise be great;
He makes his Churches his abode,
His most delightful seat.

“These temples of his grace,
How beautiful they stand!
The honours of our native place,
And bulwarks of our land.”—WATTS.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *Exemplary Conduct under great Social Trials.*

“O Lord my God, in thee do I put my trust:
Save me from all them that persecute me, and deliver me.
Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
O Lord my God, if I have done this;

If there be iniquity in my hands.
 If I have rewarded evil unto him that was at peace with me ;
 (Yea, I have delivered him that without cause is mine enemy.)
 Let the enemy persecute my soul, and take it ;
 Yea, let him tread down my life upon the earth,
 And lay mine honour in the dust. *Selah.*
 Arise, O Lord, in thine anger,
 Lift up thyself, because of the rage of mine enemies ;
 And awake for me to the judgment that thou hast commanded.
 So shall the congregation of the people compass thee about :
 For their sakes therefore return thou on high.
 The Lord shall judge the people :
 Judge me, O Lord, according to my righteousness,
 And according to mine integrity that is in me.
 Oh let the wickedness of the wicked come to an end ;
 But establish the just :
 For the righteous God trieth the hearts and reins.
 My defence is of God,
 Which saveth the upright in heart.
 God judgeth the righteous,
 And God is angry with the wicked every day.
 If he turn not, he will whet his sword ;
 He hath bent his bow, and made it ready.
 He hath also prepared for him the instruments of death ;
 He ordaineth his arrows against the persecutors.
 Behold, he travaileth with iniquity,
 And hath conceived mischief,
 And hath brought forth falsehood.
 He made a pit, and digged it,
 And is fallen into the ditch which he made.
 His mischief shall return upon his own head,
 And his violent dealing shall come down upon his own pate.
 I will praise the Lord according to his righteousness :
 And will sing praise to the name of the Lord most high."

Psa. vii.

HISTORY.—There are two opinions as to the occasion of this Psalm. One is, that it was written during Absalom's rebellion, when several of the preceding Psalms were composed. The other is, that it refers to the time when David and his band were daily evading the successive snares laid for them by the agents of Saul. It seems almost impossible to determine, with accuracy, which, if either, of these opinions is correct. One thing, however, is clear, that David was involved in a great social trial, and that occasioned by the treachery of a friend, designated in the title, "Cush the Benjamite." As the word "Cush" is the Hebrew name for Ethiopia, and no person of that name is mentioned in the history of David, it is supposed to be used to represent some enemy of David whose heart was as black as the skin of an Ethiopian. As such the name might apply either to Saul or to Shimei, both of whom were Benjamites, and both of whom are characters of Ethiopian blackness. But David had often some

Cush to deal with, there was always some sabled soul ready to betray and calumniate him.

ANNOTATIONS.—“*Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.*” “*Shiggaion*” denotes some particular kind of poem, as is evident from its use by Habakkuk (chap. iii. 1); but its meaning is doubtful. Some think it is merely “a song,” some a dithyrambic or irregular ode, others an elegy; whilst some suppose that it refers to the occasion of the composition. The word indicates irregularity, and rightly designates the character of this ode, which has not much regard either to rhyme or the laws of metre. A soul flooded with boisterous emotions will generally in its utterance set the laws of composition at defiance. Its poem will be a “*Shiggaion*,” something wandering and irregular.

“*O Lord my God, in thee do I put my trust.*” The word rendered “trust,” means to flee, and is applied to taking protection under the shadow or protection of one (Judges ix. 15, Isa. xxx. 2, Psa. lvii. 1; lxi. 4.) The words may be thus rendered, “*Jehovah my God, in thee have I put my trust.*”

“*Save me from all them that persecute me, and deliver me. Lest he tear my soul like a lion, rending it to pieces, while there is none to deliver.*” “*All them that persecute*” were all those who are represented by the character, and influenced by the spirit of this Cush, who like a “lion” threaten to rend his very soul—his life to pieces.

“*Oh Lord my God, if I have done this; if there be iniquity in my hands. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy).*” “*If I have done this*”—this wickedness, whatever it is, which this Cush has charged against me. “*If there be iniquity in my hands,*” that is, iniquity not in relation to God nor to man, but in relation to the evils for which he was charged. “*If I have rewarded evil unto him that is at peace with me.*” If in any case I have returned evil for good. As if he had said, I have never injured a friend. “*Yea, I have delivered him that without cause is mine enemy.*” “An instance of this kind actually occurred in the life of David, in his treatment of Saul. (1 Sam. xxiv. 10, 11.) And it is possible that David referred to that case, and meant to say that *that* was a vindication of his character, and of his manner of treating others. Those who suppose that the whole Psalm refers to Saul, of course regard this as the specific case referred to. There may have been other instances of the same kind in the life of David, and there is no improbability in supposing that on some occasion he had treated this very man, *Cush*, in this way, and that he refers here to that fact.” (Barnes.)

“*Let the enemy persecute my soul, and take it.*” Let the enemy pursue my soul. This expresses his willingness that his enemy should pursue him even until death, if he were guilty of the charges brought against him; it means, if I am guilty I am ready to suffer.

“*Yea, let him tread down my life upon the earth.*” “The allusion

here is," says a modern expositor, "to the manner in which the vanquished were often treated in battle, when they were rode over by horses, or trampled by man into the dust. The idea of David is, that if he was guilty he would be willing that his enemy should triumph over him, should subdue him, should treat him with the utmost indignity and scorn."

"*And lay mine honour in the dust. Selah.*" He means to say, not only let my life go—let my very existence be trampled to the dust—but let that which is dearer than life itself go, let my good name go. "*Selah*":—Mark this. So conscious was he of not being guilty of the charges his enemy had brought against him, that he imprecates on himself the destruction of his own life and honour in case he should prove so.

"*Arise, O Lord, in thine anger, lift up thyself, because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.*" The sense directly intended seems to be that, as his enemies are raging, it is time for God to rise in anger too. As they rage against him, he calls upon God to rise in anger against them. '*And awake,*' a still stronger figure than *arise*, because implying sleep as well as inactivity. '*Awake unto me,*' at my call and for my benefit. '*Judgment hast thou commanded,*' or ordained. Let that judgment now be executed. He appeals to the general administration of God's justice, as a ground for expecting it in this one case. As it was part of the divine plan or purpose to do justice, both on friends and foes, here was an opportunity to put it into execution." (*Alexander.*)

"*So shall the congregation of the people compass thee about; for their sakes therefore return thou on high.*" The meaning of this verse seems to be that the vindication of his innocence, and the punishment of his unrighteous enemies, would inspire God's true saints with fresh confidence in his character, and draw them around him in gratitude and praise; he pleads this as a reason.—"*For their sakes therefore return thou on high.*" Ascend thy judgment throne and deal out justice between me and mine enemies.

"*The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.*" This means, Thou wilt judge the world and redress all wrongs one day, therefore judge me now.

"*Oh let the wickedness of the wicked come to an end; but establish the just.*" David was groaning under the tyranny of wickedness, and feeling its enormity, he prays that the world may be delivered of it, wherever it is found, and that in its place rectitude may be established, the wrong put down and the right enthroned. Good prayer this!

"*For the righteous God trieth the hearts and reins.*" The word "*heart*," stands for the spring and fountain of our spiritual nature, and the "*reins*," the deepest depths of that fountain. God knows us thoroughly. The figure, here, is often employed to describe the Omniscience of Jehovah (Jer. xi. 30; xvii. 10; xx. 12; Ps. xxvi. 2; cxix. 13; Rev. ii. 23.)

"*My defence is of God, which saveth the upright in heart.*" My shield

is upon God, that is, my protection and defence depends on him alone. The idea seems to be God saves the upright, therefore I am well guarded.

“*God judgeth the righteous, and God is angry with the wicked every day.*” The word “wicked” is supplied by our translations. Anger in God has little or nothing that corresponds with anger in man. Anger in man is a passion, a passion that gives pain, a passion that seeks at once to injure its object; it is malevolence excited. God’s anger is the anger of benevolence; it is not a passion, but a principle; it is antagonism to wrong. And all that this verse states is, that God’s opposition (anger) to wickedness is constant “every day.”

“*If he turn not he will whet his sword; he hath bent his bow, and made it ready.*” “To whet the sword,” and “to bend the bow,” are military figures intended to express the idea, that unless the sinner turns from his wickedness, there will be preparation for his punishment.

“*He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*” The language here again is military, and expresses an idea in advance of the idea pressed in the former verse, not that the instruments of punishment are being made ready, but that they are ready. He means to say, he makes his arrows *flaming*, alluding to the ancient custom of shooting burning arrows into cities or camps.

“*Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.*” The wicked man is here represented as labouring to produce wickedness with parturition pains, and giving birth to falsehood. The general idea, perhaps, is that wickedness, although painfully laboriously, is abortive “falsehood,” that is, vanity is the result.

“*He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.*” Another idea of wickedness is figured in these words, not its laboriousness and its abortiveness, but its retributiveness, it reacts on the sinner’s own head.

“*I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high.*” Whilst the sinner, as if the Psalmist had said, is made to execute his own punishment. I will praise the Lord Jehovah, &c.

ARGUMENTS.—“The Psalmist still prays for deliverance from his enemies, ver. 1 and 2, on the ground that he is innocent of that wherewith they charge him, ver. 3—5. He prays for justice to himself and on his enemies, as a part of the great judicial process which belongs to God as the Universal Judge, ver. 6—9; he trusts in the divine discrimination between innocence and guilt, ver. 10, 11; he anticipates God’s vengeance on unpenitent offenders, ver. 12, 13; He sees them forced to act as self destroyers, ver. 14—16; at the same time he rejoices in God’s mercy to himself and to the whole class whom he represents, ver. 17.” (*Alexander.*)

HOMILETICS.—This whole Psalm may be used homiletically as an illustration of *exemplary conduct under great social trial*.

ALL men suffering under the calumny, persecution, tyranny, and cruelty of their fellow-men, may look to this Psalm and find much, not only worthy of their attention, but worthy of their imitation. David's conduct here, as indicated in this Psalm, includes three things.

I. **EARNEST APPLICATION.** In the midst of his trial he looks to heaven. Man in extreme anguish and peril, instinctively turns to the everlasting Father. In his supplication we discover several things.

First: *A strong confidence in God.* "O Lord, my God, in thee do I put my trust." He felt that Jehovah was his refuge. The good are authorized to feel this. What a refuge is God—(1) ever accessible—(2) equal to all emergencies—(3) large enough to receive all sufferers—(4) immutable amidst the revolution of ages. "God is my refuge and strength," &c., &c.

Secondly: *A terrible sense of danger.* "Lest he tear my soul like a lion," &c. Whoever was the ferocious enemy who, like a lion, was about to tear him to pieces, one thing is certain, there is a roaring lion who goes about threatening our spiritual ruin. Fear not him that can kill the body, but fear Him who can cast both body and soul into hell.

Thirdly: *A deep consciousness of innocence.* "Oh Lord, my God, if I have done this, if there be iniquity in my hands," &c. The innocency of which he was conscious, was not innocency towards God, nor in relation to all other men, but innocency in relation to those to whom he was referring. He felt what his great Master felt after him, that his enemies hated him "without a cause." A consciousness of innocence under suffering is a buoy to bear up the soul amidst the dashing waves.

Fourthly: *An earnest invocation for help.* "Arise, O Lord, in thine anger (opposition), lift up thyself," &c. His ideas of God are, throughout this Psalm, very anthropomorphic. God appears to him, under his sufferings, as a warrior sitting down, or in a sleep, whilst his enemies are raging around him. Hence the cry, "Arise, lift up thyself," &c. It is impossible for man to divest his God of human attributes. Is not the Father asleep or distant who does

not hasten to succour his loving child in suffering? Thus the distressed heart reasons. In his invocation for help he has respect for three things: (a) The spiritual good of his country. "So shall the congregation of the people compass thee about for their sakes, therefore return thou on high." His idea is, show that righteousness to me, that the good may gather around thee to worship. True prayer is never selfish. Elsewhere David prays for the restoration of divine favour, and his argument is, "Then will I teach transgressors thy way," &c. (b) The administrative justice of God. "The Lord shall judge the people." He believed that justice would be shown one day. "That although clouds were round about him, yet that justice and judgment were the habitation of his throne." (c) The universal extension of wickedness. "O, let the wickedness of the wicked come to an end," &c. What a philanthropic prayer this is! it is not the destruction of the wicked He seeks here, but the destruction of their wickedness. What a comprehensive prayer this is! to destroy wickedness on the earth is to destroy all the evils that afflict humanity. David's conduct here indicates—

II. DEVOUT MEDITATIONS. From the tenth to the sixteenth verse he engages in reflections on two subjects.

First: *On the character of God.* He thinks of God (1) As a friend of the just. "He saveth the upright, he judgeth the righteous." God is just, essentially, eternally, administratively just. (2) As an enemy of the wicked. "He is angry with the wicked every day." His opposition is (a) *Constant*—"every day." (b) *Terrible*—"whet his sword." He has punishment ready (c) *Avoidable*—"if he turn not." If the sinner turns the opposition is at an end. God does not, cannot change. But the sinner can and must. "Let the wicked forsake his ways."

Secondly: *On the condition of sinners.* He regards his position (1) *As painfully laborious.* "Behold, he travaileth with iniquity." There is the throe of anguish in the life of sin. "The way of transgressors is hard." (2) *Abortively laborious.* After all the angonizing travail, what is produced?—"And brought forth falsehood." Wrecked purposes, disappointed expectations, blighted hopes, vanity, emptiness. "What fruit had he in those things?" (3)

Self-ruinously laborious. "He hath made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down on his own pate." Haman a striking illustration of this. It is an eternal principle that sin is self-ruinous. "The wages of sin is death." "He that sinneth against me, wrongeth his own soul." The sinner quenches his own light, builds his own prison, forges his own chains, kindles his own hell. Every blow that he aims against law, order, and God, recoils on himself, comes down with a crushing weight upon his own "pate." David's conduct here indicates—

III. REVERENT ADORATION. "I will praise the Lord according to his righteousness, and will sing praises to the name of the Lord most high." Two things worthy of notice in this verse—

First: *The character in which he worships the Almighty.* (1) As righteous—"According to his righteousness." It is far easier to praise God on account of his mercy and his goodness, than on account of his righteousness. (2) As supreme. "The most high." "He is King of kings, and Lord of lords." How exalted is He over all events, beings, laws, worlds, systems, &c.

Secondly: *The spirit with which he worships the Almighty.* "I will sing praise to the name of the Lord." Song is the language of happiness, and he who has the true sentiments of worship, gratitude, and adoration will ever be happy. True worship is happiness. There is no happiness in God's moral creation without it. All happy spirits worship, and worship is song.



BE CAREFUL FOR NOTHING.

Our pleasures and pains are often trifles, when Providence hangs out greater pleasures and pains just before us. Why am I so much troubled about these little crosses or disappointments? They will come and be over in much less time than I have spent in carping about them. Time and oblivion have already washed out a thousand such impressions on the sandy beach of my heart. To be abased is to be happy. A large proportion of our cares would go, if pride were to depart. Our distress after failures is often chagrin as to what man will think of us, rather than contrition for having offended God.—J. W. ALEXANDER, D.D.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19-21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Apostolic Philanthropy.*

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. i. 15-23.)

ANNOTATIONS. "*Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.*" Ellicott substitutes for the word *Wherefore*, the words, "For this cause, I also." The cause must be

looked for in the preceding paragraph, especially the thirteenth verse. The expression "Having heard," has suggested to some that this epistle was not addressed to the Ephesians alone, or principally, but to all the Churches in the western part of Asia Minor. Paul was the founder of the Church at Ephesus, had laboured long in that city, and must have been well acquainted with the condition of the Christians there, as would not have required him to depend for information from others, which is implied in the expression "having heard." It must be remembered, however, that the apostle had been long absent, and that sometimes great changes occur in congregations in a short space of time. The two Christian graces that he had heard of as prevailing amongst them were "*faith*" in Christ, and "*love*" for the saints.

"*Cease not to give thanks for you, making mention of you in my prayers.*" He remembered them in his religious exercises, gratefully ascribed their spiritual attainments to God, and invoked for them further communications of his love.

"*The God of our Lord Jesus Christ.*" The God who sent Christ into the world to work out, as Mediator, its redemption.

"*The Father of glory*" (ὁ πατήρ τῆς δόξης). He is not only essentially glorious Himself, but He is the source of glory in all worlds.

"*May give unto you the spirit of wisdom and revelation in the knowledge of him.*" The πνεῦμα σοφίας must not be understood as representing the spirit of wisdom and mind in man, but, as representing the wise spirit of God Himself. The Spirit of God is meant. By ἀποκλύψεως "revelation" is meant, the manifestation of those Gospel verities that are essential to man's salvation. Instead of the "*knowledge of him*," the margin reads, *for the acknowledgment of Him, that is God.*

"*The eyes of your understanding being enlightened.*" "Understanding," the great majority of ancient manuscripts and versions read καρδίας, "heart," which is no doubt the true reading. Hence, Ellicott renders the expression "having the eyes of your heart enlightened"; and truly the heart is the seeing faculty of the soul.

"*That ye may know what is the hope of his calling.*" The word hope here, I think, must be understood in an objective, not a subjective sense; it must stand to represent all the heavenly blessedness which mercy has provided for the true disciples of Christ. The same in fact is represented in the succeeding clause—

"*In the riches of the glory of his inheritance.*" The writer seems so deeply impressed with the wonderful blessedness provided for true Christians, that he labours for language to express himself. "The riches of the glory of his inheritance."

"*And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead,*" &c. Ellicott's translation of these words is, "And what the surpassing greatness of his power is to us-ward who believe, according to the working of the strength of his might which He wrought in Christ when He raised Him from the

dead." "It is, then, a great truth which the apostle here teaches. He prays that his readers may properly understand *τί το υπερ ἑάλλον μέγεθος τῆς δυνάμεως αὐτοῦ*. The conversion of the soul is not a small matter; nor is it a work effected by any human power. It is a resurrection, and effected by the exceeding greatness of the power of God."—(Hodges.)

- "*And set him at his own right hand in the heavenly places, far above all principality,*" &c. This is a magnificent representation of the universal dominion to which God, by his almighty power, has raised his Son. "He is above all principality," &c. Above all ranks and degrees of intelligences, not only in this world, or age, but in the world and age that is to come, over all here, and everywhere, now and hereafter.
- "*And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of Him,*" &c. "*All things under his feet.*" Earthly kingdoms and angelic hierarchies, all this power is given to this glorious Theanthropos—God-man—for the good of the Church, "which is his body." Body, because sustaining a relation to Him as vital as the human body to the human head.
- "*The fulness of him that filleth all in all.*" The Church may be considered as the fulness of Christ, either because he fills it with his spiritual influence, or because it fills Him, completes his spiritual organization.

HOMILETICS. This passage, which is confessedly somewhat involved and obscure in some of its expressions, may be homiletically regarded as illustrating *Apostolic Philanthropy*.

THERE is a great deal of what is called philanthropy in this age. Most men who are candidates for public suffrage profess to feel its inspiration, and advocate its claims. Indeed there are not a few who drive a trade in its holy name. Under the cover of serving their race, they gratify their own vanity and enrich their own coffers. Amongst so much of spurious philanthropy it may be well to take a glance at the genuine thing. Paul was a philanthropist of the true type; his love for his race was disinterested, self-sacrificing, and unconquerable. The passage before us gives us a glimpse of philanthropy as it existed in his noble soul. We observe—

I. THAT HIS PHILANTHROPY REGARDED SPIRITUAL EXCELLENCE AS THE ESSENTIAL NECESSITY OF MANKIND. Two elements of spiritual excellence are mentioned here, which must be regarded not merely as the specimen of others, but as the root of all genuine goodness of the heart.

First: *Practical faith in Christ*. "Faith in the Lord Jesus."

In the New Testament this is everywhere made the *one* thing needful. Faith in *Him* is represented as essential in the moral restoration of man to the knowledge, image, and fellowship of God; and both the philosophy of the human mind and the experience of mankind concur in demonstrating that practical faith in the Son of God can alone confer real and lasting good on man.

Secondly: *Genuine love for the good*. "Love unto all the saints, *i.e.*, all the genuine disciples of Jesus Christ. The love is virtuous, it is for men on account of their goodness—"saints." This love is catholic, it is for "*all the saints*." Now Paul regarded these two things as existing in the Ephesian Church as the most hopeful and essential things. He makes no reference to their secular education, to their mercantile progress, to their artistic improvements, to their political advancement; he knew that these were comparatively useless without spiritual excellence, and that with spiritual excellence these would grow up to highest perfection. He looked to the reformation of souls as that which was a good in itself, and which alone could give value to any other. We observe—

II. THAT HIS PHILANTHROPY LIVED IN THE RELIGIOUS EXERCISES OF HIS SOUL. "Cease not to give thanks for you, making mention of you in my prayers." Observe three things concerning Paul's religious devotions.

First: *They were profoundly reverential*. How great did that God whom he worshipped appear to him! (1) "The God of our Lord Jesus." The God of that mighty being who wrought such wonders when on this earth. (2) "The Father of glory." One who dwelt "in light whom no man could approach unto." The central font of all honour and dignity. (3) "The dispenser of the Spirit." "Given unto you the Spirit," &c. Such is the God he worshipped. Great ideas of God generate reverence in souls. His devotions were—

Secondly: *Unceasing in thanks and prayer*. "Cease not to give thanks for you," &c. In prayer and supplication he made known his requests to God. Unceasing thanks for the past, and prayer for the future is the grand duty of all, and the happy life of Christians. His devotions were—

Thirdly : *Ever animated with love to men.* As he appeared before this great God in worship, he bore the interest of the Church at Ephesus in his prayers. He presented Ephesus to the care and love of Him who alone can save and bless. True philanthropy has ever used, and must ever use, prayer as its chief instrument. The prayer of Abraham all but saved Sodom and Gomorrah. On the day of judgment it will be seen that the world's greatest benefactors were the men of greatest prayer. We observe—

III. THAT HIS PHILANTHROPY EARNESTLY SOUGHT MAN'S ADVANCEMENT IN SPIRITUAL INTELLIGENCE. He desired the *increase* of their knowledge in three things.

First : *In Divine Truth.* He prayed that God "would give them a spirit of wisdom and revelation in the knowledge of him." He wished for them clearer and broader views of the Eternal.

Secondly : *In Christian privilege.* "The eyes of your understanding be enlightened, that ye may know what is the hope of his calling." The general idea is that you may know the transcendent and inexhaustible blessings that God has provided for you.

Thirdly : *In personal attainment.* "What is the exceeding greatness of his power to us-ward." The idea is, that you may more deeply feel the change that God's power has wrought in you. How great was the change that God's almighty energy had wrought in these people. (See Acts xix.) Such was the knowledge that Paul was anxious to promote, and this indeed is the knowledge to bless humanity. We observe—

IV. THAT HIS PHILANTHROPY TRACED ALL GENUINE IMPROVEMENT IN HUMAN CHARACTER TO THE DIVINE POWER THAT WAS MANIFESTED IN CHRIST. The mighty power which had done such wonders for them, was the "power which he wrought in Christ when he raised him from the dead," &c. The power—

First : *Was manifested in the resurrection of Christ.* That power that raised Christ from the dead. (1) A symbol of the spiritual resurrection of the soul. "If ye then be risen with Christ," &c. (2) And that was the procuring cause of the spiritual resurrection of the soul. Had Christ not risen from the

dead the spiritual resurrection would be impossible. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Christ from the dead." The power—

Secondly : *Was manifested in the exaltation of Christ.* He exalted Christ "far above all principality," &c. That power will also exalt the soul, give it a dominion over self and circumstances—that power makes men "kings and priests unto God." Paul's philanthropy led him to trace all the improvement at Ephesus not to his own labours, though he had laboured there long and hard, but to God's power, and to God's power as manifested by Jesus Christ. We observe—

V. THAT HIS PHILANTHROPY IDENTIFIED MAN'S INTEREST WITH THE LIFE OF THE SON OF GOD. Those only, he felt, were truly blessed of men who were vitally connected with Christ, as body and soul.—"Which is his body," &c. The figure implies—First : *Christ's animation.* The soul animates the body. Christ animates the good. Secondly : *Christ's control.* The soul controls the body, Christ controls the good. Thirdly : *Christ's manifestation.* The soul manifests itself through the body, Christ manifests Himself in the good.

Germes of Thought.

THE BYEWAYS OF THE BIBLE.—No. VII.

SUBJECT : *The Scriptural Scale of Restitution.*

"I restore him four-fold."—Luke xix. 8.

Analysis of Homily the Seven Hundred and Ninety-Seventh.

THE repentance of Zaccheus was satisfactory, both in kind and degree. "This day is salvation come to this house." He is a true "Son of Abraham," a true successor and inheritor of Abraham's faith. Such was our Lord's testimony to the sufficiency of the evidence of his faith. One principal part of

that evidence we have in our text. That solemn, public, and practically irrevocable pledge, was one great result, and so proof, of the saving nature of his faith. Let us endeavour, therefore, to ascertain—I. ITS FULL SIGNIFICANCE ; AND II. ITS SECRET PRINCIPLE.

I. THE FULL SIGNIFICANCE OF THE PLEDGE.—It was equivalent to a public confession of his sin, which, being a notorious and public offence, required an acknowledgment of the kind. There is no uncertainty in the Greek (see Alford, *in loc.*) ; it is not so much “if ever” as “when ever” I have so done. There is a plain acknowledgment, therefore, of the fact, which is something. There is an acknowledgment of the sin, which is more. This will appear by comparing his language with the injunction of the law of Moses (Exod. xxii. 1), respecting the man who should steal an ox or a sheep, that he should restore five oxen for the ox, and four sheep for the sheep.* This injunction, which appears to have been remembered afterwards by David (2 Sam. xii. 5, 6), seems to be referred to here by Zaccheus ; and was sure to be in the recollection of the learned Pharisees who were present. His statement, therefore, amounts to saying, and to saying in their hearing (most humiliating of all), “I confess myself as bad as a thief,—the penalty which the law exacts from him I inflict on myself.”

But this injunction of Moses does not stand alone ; there is a remarkable variety and gradation of enactments on this point. For example, comparing the passage above, Exod. xxii. 1, with the same chapter, v. 4, we find that if the robber did not go so far as to kill or sell the animal stolen, a difference was to be made. He was to restore double, not fourfold ; to add the value of one sheep, not of three. Again, from Levit. vi. 1, 5, we find, that if a man betrayed a trust, or obtained any advantage by fraud or deceit, or retained lost property found by him without making inquiry, he was considered, rightly enough, as being guilty of theft. But if we accept that interpretation of the beginning of verse 4, which supposes such a culprit to become conscious of his guilt and to confess it (and it is difficult to see otherwise how

* The proportion for the ox was probably greater, as being valuable for labour as well as for food.

such often secret crime could be known), we find that a yet further mitigation of penalty was to be made—and made, too, on that ground. “It shall come to pass, because . . . he shall restore it in the principal, and shall add the fifth part more thereto.” If the thief, therefore, was contrite, and made confession, the rate of addition was twenty per cent. If there was sufficient compunction to prevent his treating the stolen property as altogether his own, the rate was one hundred per cent. It was only where there was most injury, and greatest persistency, and least compunction, that three hundred per cent. was required. And yet this was the case with which Zaccheus tacitly compares himself here. It is this most inexcusable guilt, this most grievous censure, this heaviest penalty, he connects with himself; and it is by this accordingly, above all, he proves the godly sincerity of his sorrow; it being a criterion of such heaven-born grief, that it never denies or excuses, but, if anything, exaggerates sin—as David, *Psa. xxv. 11*; and Paul, *1 Tim. i. 15*; and Job at last, *Job xlii. 5, 6*.

II. THE PRINCIPLE INVOLVED—for there is a principle involved in this kind of self-judgment; and godly sorrow, is, after all, and notwithstanding the preceding mention of exaggeration, somewhere about right on this point. I am not referring only to the principle, that, if we have wittingly caused injury to our neighbour, we are bound to make it good if we can. Even that useful, but unavoidably clumsy code of moral rectitude, the common law of the realm, can enforce a principle such as that. Justice is blind, we say, as being impartial. Mere Act of Parliament justice is blind in another sense, too. It cannot distinguish—it is obliged to ignore many an ethical principle, which even a sense of true honour can discern. But the broad principle, not to say the coarse one, that if you have caused pecuniary loss to your neighbour, you are bound to repay it; this can be recognised and acted on, even by the law of the land. Those miserable actions for “loss of a daughter’s services,” are an exact illustration of this point.

But the laws of heaven, I need hardly remark, are not limited in this way. They teach us that we are bound to compensate, not only for the loss, but for the wrong. Those things which

our poor human enactments, never rising so high as their source in the average conscience of the nation, are obliged to ignore—the injury done to a man's feelings, the anxiety, the degradation, the anguish, the losses not calculable by commerce, but so often incalculable in importance to the sufferer—all these are computed in the heavenly balances in the strictest possible way. And a God-quicken'd conscience will endeavour to judge its own doings the same way. "Love," it will say with the apostle, "is the fulfilling of the law." In so far as I have failed of real love, I have failed of the right. That is the deficiency which appears against me. That is the void which I have to fill up. Fourfold the actual loss is no extravagant computation !

How difficult, therefore, to make real restitution for our offences against man ! Some have calculated (curiously, if not altogether wisely) how easily this pledge of Zaccheus might have made him a pauper. Would the loss be overwhelming, even so ? Better have nothing of our own than anything of our neighbours. But whatever the case about him, it is certainly true that his principle would make beggars indeed of some men. Did you ever drive a cruel bargain, or take advantage of your brother's ignorance, or amiability, or distress, to put a few pounds in your pocket ? You owe him four times as much in return. Did you ever speak with unnecessary severity ? You must employ four times as much oil of kindness to put things as they were. So, if you have ever tempted, or spoken corruptingly, or set a bad example, or "been angry without a cause," or "passed by on the other side," four hundred per cent. of the opposite good is the amount of your debt. Never say, as some do, that you have paid every one his own in this world. It is a distinguishing mark of God's grace if you are sincerely desirous to attempt it.

But how then about God ? About making restitution to Him, where the debt is deeper by far, and the power as much less ? Our duty to God is what we owe Him. But what do we *not* owe to God—all we have, and are, and hope for—all we can do, or become, or obtain ? He who gives all has a right to all in return ; and that all the more because of the truth, that He gives us all "richly to enjoy." "Thou shalt love the Lord with all thy might" for all eternity, is not a particle beyond right.

The debt is inexhaustible, therefore, to begin ; and yet it is added to, if not even doubled, by every separate sin. Who shall make restitution then unto God ? If fourfold is not too much towards man, what is due towards Him ? And how shall I pay that which is due ? These are the questions which a spiritual nature inquires of itself. This is the great demand which a regenerated conscience makes on itself. You see in Zaccheus its intense desire to be just towards man. There is at least as intense a desire to be just towards God ; and when all is said that ought to be of the Fatherhood and love of God, it does not satisfy this desire. It rather intensifies it in one way. The greater God's kindness, the greater my sin. There may be some difficulty, therefore, in understanding how the blood of Christ can satisfy that desire and "purge the conscience from dead works." (Heb. ix. 14.) But one point seems indisputable ; viz., that nothing else ever can !

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THE FOREIGN PULPIT.—No. VII.

SUBJECT: *Mary at the empty Tomb.*

"But Mary stood without at the sepulchre weeping : and, as she wept, she stooped down, and looked into the sepulchre," &c.—John xx. 11—18.

Analysis of Homily the Seven Hundred and Ninety-Eighth.

WE are to meditate on Mary at the empty tomb. Her heart will be a mirror for our hearts. That wonderful experience, that strange and unexpected transition from the anxious twilight of a gloomy sorrow into the clear daylight of a blissful joy, is the thought we have to ponder. Not that through sympathy with Mary our feelings should carry us back to the time when He who died on the cross needed to appear to his disheartened friends to animate their broken faith, but that we may celebrate with them an unalterable event, as fresh and

mighty and potent to-day as then ; an experience which we ought all to share with Mary. For does not that message of the angel, "Why seek ye the living among the dead," mean still precisely what it did then ? Our Saviour is not dead and past, but living, present and eternal. Death might remove Him out of the circle of living men, but it had no claim on Him, must give Him back to us, and therewith living fellowship for ever. This message of the angel, then, was indeed glad tidings ; but how were they to be convinced that it was as true as it was good ? Since they had known the Lord in bodily form, He would make Himself known to them again in bodily form. And this He did. But in so revealing Himself he would teach them that they must learn to believe in his presence when they saw no outward appearance. This too He did. He showed them, by the wonderful change that had taken place in Him, by his power of appearing and vanishing at will, that they were to believe in and enjoy a sense of his living nearness and fellowship without being dependent for it on the bodily eyes. This is the sense of the words, "Thomas, because thou hast seen, thou hast believed," &c. For us, who do not see but believe, the question is—How DOES THE RISEN SAVIOUR REVEAL HIMSELF ?

I. TO WHAT LONGING ? Even of old the seeing the risen one was not a thing of the physical sight at all. It was dependent on the condition of the inner life. Not to the world, only to his own disciples, did the risen one show himself. The hostile world would not need to be convinced that they had not succeeded in shutting him up in the tomb : and if all their hostility failed ; if, in spite of fires and swords, his name should become ever more prized and potent on earth ; if, in the flames of the doomed Jerusalem, their own temple should be reduced to ashes while his should come forth out of the ashes only more glorious and strong, then would his enemies have to *acknowledge* Him—as they would have to *behold* Him one day—as the Judge of the world ; as He said at his trial, "What and if ye shall see the Son of Man sitting at the right hand of power," &c. This was the only evidence the hostile world was capable of appreciating. But since the Saviour comes near to men to win their confidence and love, He revealed Himself after his resurrection only to those

who were longing to be fully convinced that He was the Saviour and Redeemer.

And foremost among these stood Mary. Of this woman it is recorded in the Gospels, with what we should call, if we were speaking of a human production, a vague and tantalising brevity, that Jesus had formerly set her free from a seven-fold power of darkness. Since that she had never quitted the group of his disciples. She accompanied Him on his last journey to Jerusalem, to Calvary, and on the first day of the week she is first at the grave to prove, by her presence and by the spices she brought, her love and fidelity to her departed friend. When she comes she finds the grave empty. She hastes to call Peter and John. They both come ; behold ; are uncertain how to regard it, and go away. Mary could not tear herself away from the empty grave ; she remained standing before it and weeping. Now first does she feel her loss. She had passed through the dark scenes of Calvary in mute amazement ; then, for a moment, tender care for his body had partially diverted her mind from its sorrow. Now her faithful, loving heart had lost its last stay. As she stood in loneliness before the empty tomb, the whole world appeared to her like an empty tomb, before which she stood alone to seek in it in vain even the faintest traces of the love she had lost. What could comfort her now that He was no more ; now that only an empty tomb was left to remind her of her loss ? What would become of her if his holy, divine life was no longer to stand side by side with her poor, feeble, sinful life, that she might cling to it, as the ivy to the oak, and train herself heavenwards.

Fully possessed by these strong emotions, even the heavenly messengers whom she saw, and who tenderly asked the cause of her tears, were not able to awake any hope. Sunk in grief, the sight of these angels, even the question, makes no impression. These things only occasion her to give utterance to her sorrow and to break out in the bitter complaint, "They have taken away my Lord," &c.

Is not this a page in our life-history ? In childhood the living Saviour took you by the hand, and your inner life began to entwine itself around his. Storms came and the bond was torn ; in the tossing of the waves, childlike confidence was lost, and

the sense of his nearness, but not the longing; that cannot be lost, and hence Mary, in her hopeless sorrow, would not return to the forgotten past.

This is the deepest sorrow of the soul, to know what can help and yet to have lost it—to seek the Lord among the evidences of his life, and yet to have only an empty grave to go to. Eighteen centuries lie, like a heavy stone of separation, on that grave; who will roll away the stone? When we have to stand before our own life as before an empty tomb which reminds us only of what we have lost, and on which we cannot find even the pale form of our childhood's Saviour, there is no comfort for us, even though they who have the true comfort ask, "Why weepest thou?" We break out in the comfortless words of Mary, "They have taken away my Lord," &c.

We are convinced then from such a state in such a soul that a risen and living Saviour is what we want. It would not have helped Mary if she had found the buried one. Her own love only could have lent the appearance of life to it; it could not help or save her.

If our longing souls rest in the fact that He *has* lived, loving Him in the grave of the historic past, what can He be to us? He is not here—He is risen, is the divine message to us.

II. IN WHAT EXPERIENCE. While Mary, still hopeless, is asking for Him, He is beside her, though she knows it not. Though invisible, and unknown it may be, He is near all who seek Him. He sees that Mary is seeking; He causes her to express her longing; He sympathises with the mourner, but did not enable her to recognise Him at once. Why not? Oh, do you not remember that word, "Woman, mine hour is not yet come?" The experience God gives depends for its value on our susceptibility, and this comes to maturity only by persistent seeking. Mary is wholly lost in thinking how she could find and fetch her Lord, and again, as just before, the desire of her heart breaks forth at the question of the Saviour, as though "the gardener" must know that which to her is alone worth knowing, "Sir, if thou have borne him hence," &c. Poor Mary, where wilt thou seek a Lord and Saviour? Rich Mary, thou needest not first to fetch, to seek Him. He has already sought thee and

etched thee to Himself, and only a word is needed, and thou wilt know that thou hast Him.

She turns again to seek Him, when Jesus says, "Mary!" and she, embracing his feet, "Rabboni, my Master." Who shall repeat the tender tones of that "Mary" in which she recognised at once the voice of seeking love; of that "Rabboni"—the jubilee of the soul. She felt boundless sorrow over the apparently irreparable loss of *the* good that alone gave value to life, what words shall describe her joy that this was given her again?

Notice: It was through *her name* that the Lord revealed Himself to Mary. A name may awaken emotion, as when you hear the voice of one who has been long absent. She knew her Lord in that He knew *her*. Her name is written on his heart for ever.

In this way the risen Saviour makes Himself known to us. We see in Mary how little our recognising his presence depends on the bodily eyes. She recognised Him first with her heart. It is the heart always that recognises the living Saviour with the certainty that casts out fear and doubt.

III. WITH WHAT DIRECTIONS. The complaint of the heart is not of the reality or the certainty of precious moments, but it is that they are only moments. Mary had no advantage in this respect over us. The moment she recognised He says, "Touch me not," &c.

Stern words, reducing her joy, but needful. They are the words of teaching love, and if *love* is severe, who will say "*too* severe." Mary needed to be taught that the fellowship of the future would be very different from that of the past. Few had enjoyed his intimacy, henceforth all might and in a higher form. Their dependence on Him as a man must be changed into a higher and holier relation which would appear at first to be more loose, but was really closer. Accordingly the glorified Saviour now calls his disciples "brethren." This is his relation to them henceforth.

All this Mary had to learn amid her joy, that her joy might not be taken from her when the Lord should ascend, but might be glorified and made abiding by his return to the Father.

And as this joy would naturally seek to retain the beloved

object, she is bid serve Christ, who had thus purified her joy, by going to his brethren and bearing witness to others.

Moments such as this are short and fleeting ; *must* be ; *should* be. It is not good to live on mountain peaks. We must come down again to the low lands to use the strength we have gained.

Mary now knew that what is needed for the service of Christ is power from on high. Much work needs to be done in building the temple of God, but we must be his before we can do it. Much has to be done in us ; we must first prove faithful stewards of grace received before the fleeting moment will be the eternal day.

Dr. BEYSCHLAG, *Professor in Halle,*

By R. V. PRYCE, LL.B., M.A.



SUBJECT : *Lessons from the Life of Jacob.*

"And God said unto Jacob, Arise, go up to Bethel, and dwell there ; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."—Gen. xxxv. 1.

Analysis of Homily the Seven Hundred and Ninety-Ninth.

THE character of Jacob is a strange mixture. Banished early from his home, with a hard life before him, he is a type of many in this age of activity and competition. His life with Laban developed the scheming and bargaining spirit which had previously shown itself. He was absorbed in earthly cares, immersed in the toils of human business ; and, thus occupied, some of his doings offend the delicacy of our moral sense, and outrage our feelings of true honour and virtue. Notwithstanding this, his life has its hallowed times, its periods of religious power and spiritual exaltation. He stands before us *imperfect*, but, with all his failings, a man who as a prince had power with God and prevailed.

As is too often the case, prosperity appears to have made him somewhat forgetful of his religious vows. The world insidiously crept into his heart, and filled all his thoughts. But the great

crisis of meeting again with Esau re-awakened his religious sensibility; and shortly afterwards the ruin of his daughter Dinah and the fearful revenge of her brethren stirred his soul still more deeply. The time of his trial was a season of revival. The old memories came thronging back, and God, in love and mercy, uttered his voice in the words of our text. Consider—

I. EVERY SPIRITUAL HISTORY HAS ITS SPECIAL PLACES, WHERE MEMORY LOVES TO LINGER, AND WHERE SPIRITUAL POWER PERTAINS. There is a danger in attaching special sanctity to particular places. The Biblical writers guard carefully against this danger. All the absurdities of “pilgrimages” and so forth grow out of a superstitious regard to localities. But a man must indeed be insensate if a “Bethel” is not *to him* a holy spot. The real power of such places is the *personal* experience they recall; and amidst the memories of *our own* past we tread on holy ground!

II. SPECIAL MERCIES DEMAND SPECIAL REMEMBRANCE. Note the tenderness and delicacy of God’s dealing with Jacob. The domestic calamity which now lay heavy upon Jacob’s heart was, in all probability, the natural result of his own want of right family guidance. The second verse implies that there were strange gods and wrong practices in the household. And the natural outcome of these declensions from patriarchal purity was the disgrace of Dinah and the crime of her brethren. Jacob was reaping the reward of his previous religious neglect. And yet in this sorrow God speaks to him; not to upbraid, but to remind him of previous mercy and the scenes of previous help.

Note further that, generally, emphasis is laid more upon remembrance of *mercies* than of *sorrows*. Here the emphasis is upon the presence of God at Bethel, with no reference at all to the previous sins of Jacob, and only a casual allusion to the result and natural punishment of those sins in his flight from Esau. So in like manner (as in Ex. xiii. 3) wherever there is any memorial reference to the Passover in Egypt, notice is called to the *deliverance*, and only in a modified degree to the previous *bondage*; indeed, wherever the latter is referred to at all, it is simply with a view of deepening the sense of the mercy shown

in the former. Sorrows take care of themselves in memory ; and a slight present sorrow will often wipe out all remembrance of unnumbered past mercies, and a multitude of present blessings. It has been said that " we write our mercies in the sand, but carve our sorrows in marble." But if human nature makes us write them in sand, let God's grace render this but the needful preparation for casting them in enduring metal. Yea, let them be "graven with an iron pen and lead in the rock for ever."

III. THE TEXT MAY BE APPLIED TO A DEVOUT REMEMBRANCE OF THE TIME AND CIRCUMSTANCES OF OUR EARLY CHRISTIAN LIFE. In many cases there is no special *day* of conversion. But whether the conversion be gradual or sudden, the first feelings and the earliest experiences of the Christian believer will be marked off from the subsequent life by special characteristics. Many things in connection therewith we would not wish to recall, *e.g.*, its inexperience and immaturity, its ignorance, its one-sided views of things, its too frequent tendency to dogmatism and intolerance, &c. These are among the things "that are behind," which must be "forgotten" if we would "go on to perfection." But we do well to remember the freshness and fervour of our first love to Christ, and constantly to recall its power to strengthen us for present duty. Recall, for example, 1. Diligence in searching the Scriptures. Felt ignorance drives the young convert to the Bible. 2. Fervour of private prayer and devotion. 3. Careful cultivation of the public means of grace. 4. Ardour of Christian zeal and Christian work. The strong man grows stronger by exercise ; so the robust Christian is always an active one.

IV. BETHEL WAS THE SCENE OF "VOWS" WHICH HAD BEEN PARTIALLY NEGLECTED AND FORGOTTEN. How often are the vows of sickness neglected in health ! Of sorrow in time of joy ! Of adversity in season of prosperity ! Of religious decision and devotion in the stir and whirl of common life ! Prosperity has turned more heads than Jacob's ; and the vows made in penury have oft been forgotten in affluence.

V. "DWELL THERE." A picture of a man of activity and

business retiring to spend the leisure of age amidst the contemplations of religion, and the memories of its power.

But may not those who are girding on the armour, and those who are in the stress of the battle, also gather a lesson from the words "Dwell there"? Our great problem is to bring up our common life to the level of our best days—to carry the religious power of our "Bethels" into the texture of our daily existence. Let us, too, *dwell* in those memories and places where heaven descends to earth, and earth rises to heaven.

GEORGE DEANE, B.Sc., F.G.S., &c.



Variations on Themes from Scripture.

(No. II.)

SUBJECT: *To-day's Sufficing Evil, and To-morrow's
Forecast Care.*

WITH a divine calm fall those words from the Sermon of the Mount—spoken as never man spake—which bid us take "no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Pagan philosophy had, and natural theism has, its approximation to the same point of view. Horace is all for letting the mind enjoy the enjoyable present, and for leaving no room or resting-place for the sole of the foot of Black Care, raven and unclean bird that she is. The morrow may be hers, but to-day at least is his, and the morrow shall take care for the things of itself:

"*Lætus in præsens animus, quod ultra est
Oderit curare.*"

David Hume, again, meets the doctrine that we should always have before our eyes, death, disease, poverty, blindness, calumny, and the like, as ills which are incident to human nature, and

which may befall us to-morrow,—by the answer, that if we confine ourselves to a general and distant reflection on the ills of human life, such a vague procedure can have no effect to prepare us for them; and that if, on the other hand, by close and intense meditation we render them present and intimate to us, we realise the true secret for poisoning all our pleasures, and rendering us perpetually miserable. He grieves more than need be, who begins to grieve before he need, is one of Seneca's sententious sayings: *Plus dolet quam necesse est, qui ante dolet quam necesse est.* One of Mrs. Gore's women of the world—who might probably be counted by the hundred—is sprightly and smart in her rebuke of her husband and his sister for their delight in perplexing the brightest moments of existence by all the agonies of second sight, and whom she represents as quite indignant when they find her sympathy waiting the actual occurrence of evil. “I hate,” she says, “to turn back my head towards the dark shadow that follows me, or direct my telescope towards a coming storm.” And herein was she wise, if not with all the wisdom of those Christian morals, of which we have so impressive an expositor in Sir Thomas Browne. “Leave future occurrences to their uncertainties,” writes the fine old physician, *Religiosus Medicus*, “think that which is present thy own; and, since 'tis easier to foretell an eclipse than a foul day at some distance, look for little regular below. Attend with patience the uncertainty of things, and what lieth yet unexerted in the chaos of futurity.” Shakespeare's noble Roman, at the dawn of the day of battle on which so much depends, is natural man enough to utter the aspiration:

“O, that a man might know
The end of this day's business, ere it come!”

But he is also stoic philosopher enough to check that prospective yearning, with the reflection,

“But it sufficeth that the day will end,
And then the end is known.”

Swift opens his Birthday address to Stella with the assurance,

“This day, whate'er the fates decree,
Shall still be kept with joy by me:

This day, then, let us not be told,
That you are sick and I grown old;
Nor think on our approaching ills,
And talk of spectacles and pills;
To-morrow will be time enough
To hear such mortifying stuff."

For once, however, it is only in the opening verses that the dean is jocose; and he soon turns aside from his strain of levity to bid Stella accept some serious lines "from not the gravest of divines." Schleiermacher, in one of his rather gushing letters,—for he, too, though nothing of a Swift, and though of real weight in divinity, was not in all senses the gravest of divines,—implores his "dearest Jette" not to look so much into the future. He cannot beg this too earnestly and too often, he says,—so depressed is Jette apt to be by anticipation of things to come, and from a perverse habit of condensing advent difficulties. "It is easy to see through *one* pane of glass, but through ten placed one upon another we cannot see. Does this prove that each one is not transparent? or are we ever called upon to look through more than one at a time? Double panes we only have recourse to for warmth; and just so it is with life. We have but to live *one* moment at a time. Keep each one isolated and you will easily see your way through them." So again writes good Frederick Perthes to his wife, whose fearful and hopeful longings, he tells her, are indeed guarantees for the great future beyond the grave, but whom he urges to bear in mind that a vigorous grasp of the present is our duty so long as we are upon earth. It is the present moment, he reminds her, that supplies the energy and decision that fit us for life; retrospect brings sadness, and the dark future excites fears, so that we should be crippled in our exertions were we not to lay a vigorous grasp upon the present. And

"Labour with what zeal we will,
Something still remains undone;
Something uncompleted still
Waits the rising of the sun.

"By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits;

" Waits, and will not go away ;
 Waits, and will not be gainsaid :
 By the cares of yesterday
 Each to-day is heavier made ;

 " Till at length the burthen seems
 Greater than our strength can bear ;
 Heavy as the weight of dreams
 Pressing on us everywhere.

 " And we stand from day to day,
 Like the dwarfs of times gone by,
 Who, as Northern legends say,
 On their shoulders held the sky."

Quite exceptional is the temperament impersonated by Wordsworth in one who seemed a man of cheerful yesterdays and confident to-morrows.

Longfellow has his midnight reflections on To-morrow ; himself a watcher and contemplative, his little ones asleep : and thus they end :

" To-morrow ! the mysterious, unknown guest,
 Who cries to me, ' Remember Barmecide,
 And tremble to be happy with the rest.'
 And I make answer, ' I am satisfied ;
 I dare not ask ; I know not what is best ;
 God hath already said what shall betide."

There is never, observes Madame d'Arblay, in her diary, such a superfluity of actual happiness as to make it either rational or justifiable to feed upon *expected* misery. " That portion of philosophy which belongs to making the most of the present day, grows upon me strongly ; and, as I have suffered infinitely from its neglect, it is what I most encourage, and, indeed, require." Kindly ordained, she takes it, is the concealment of

 " the day of sorrow ;
 And enough is the present tense of toil—
 For this world, to all, is a stiffish soil—
 And the mind flies back with a glad recoil
 From the debts not due till to-morrow."

It is one of Scott's young heroes who opens a letter of troublous tidings with the confession that, until now, he had rarely known what it was to sustain a moment's real sorrow ; what he

called such was, he now felt assured, only the weariness of mind which, having nothing actually present to complain of, turns upon itself, and becomes anxious about the future—disregarding the Scriptural monition that sufficient unto the day is the evil thereof. Is there, Armstrong asks,

“an evil worse than Fear itself?

And what avails it that indulgent Heaven
From mortal eyes has wrapt the woes to come,
If we, ingenious to torment ourselves,
Grow pale at hideous fictions of our own?

Enjoy the present; nor, with needless cares
Of what may spring from blind misfortune's womb,
Appal the surest hours that life bestows:
Serene, and master of yourself, prepare
For what may come; and leave the rest to Heaven.”

Prevision and imagination, as Rousseau says, multiply the evils of our lot: “*Pour moi*,” he professes—however the profession may have squared with the practice—“*j’ai beau savoir que je souffrir à demain, il me suffit de ne pas souffrir aujourd’hui pour être tranquille*.” It is certainly a frenzy, quoth old Montaigne, to go now and whip yourself, because it may so fall out that fortune may one day decree you a whipping, and to put on your furred gown at Midsummer, because you will stand in need of it at Christmas. It was one of Madame de Sévigné’s maxims in life to “regarder l’avenir comme une obscurité, dont il peut arriver des biens et des clartés à quoi l’on ne s’attend pas.” Milton’s Adam laments the mournful privilege of “visions ill foreseen.” Better had he lived ignorant of future! so had borne his part of evil only, each day’s lot enough to bear. So again, in Milton’s *Masque*, the elder brother bids the younger be not over-exquisite to cast the fashion of uncertain evils:

“For grant they be so, while they rest unknown,
What need a man forestall his date of grief,
And run to meet what he would most avoid?”

And once more, Milton himself, in one of those Sonnets which stand in the like relation of merit to his great epic that Shakespeare’s do to his great dramas, admonishes his scholar, Cyriack Skinner, that heaven disapproves the care,

“though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour, refrains.”

“Melancholy commonly flies to the future for its aliment,” says Sydney Smith, “and it must be encountered,” he adds, “by diminishing the range of our views.” The great remedy for, melancholy, he insists in another place, is to “take short views of life.” Are you happy now? Then why destroy present happiness by a distant misery, which may never come at all? For “every substantial grief has twenty shadows, and most of them shadows of your own making.” One of his correspondents he emphatically counsels to dispel that prophetic gloom which dives into futurity, to extract sorrow from days and years to come, and which considers its own unhappy visions as the decrees of Providence. “We know nothing of to-morrow, our business is to be good and happy to-day.” In effect, like Maucroix,

“Il rit de ces prudents qui, par trop de sagesse,
S’en vont dans l’avenir chercher de la tristesse
Et des soucis cuisants.”

Once and again in his autobiography does the most influential, perhaps, of French philosophers avow his resolve à vivre désormais au jour la journée, to take short views of life, and regard distant objects as at once illusive and elusory. “Usons de chaque jour sans trop de prévoyance du lendemain,” says another. And it was an old French poet, fourscore and upwards, who in 1700 wrote the four verses which since then have been often cited :

“Chaque jour est un bien que du ciel je reçois,
Je jouis aujourd’ hui de celui qu’ il me donne;
Il n’ appartient pas plus aux jeunes gens qu’ a moi,
Et celui de demain n’ appartient a personne.”

Dr. Boyd recognises as sound philosophy in Sydney Smith, the advising us, whether physically or morally, to “take short views.” One of his illustrations to the purpose is, that it would knock you up at once if, when the railway carriage moved out of the station at Edinburgh, you began to trace in your mind’s eye the whole route to London. Never do that, he says, think first of Dunbar, then of Newcastle, then of York, and, putting the

thing thus, you will get over the distance without fatigue of mind. What little child, he asks, would have heart to begin the alphabet, if, before he did so, you put clearly before him all the school and college work of which it is the beginning? "The poor little thing would knock up at once, wearied out by your want of skill in putting things. And so it is that Providence, kindly and gradually putting things, whiles us onward, still keeping hope and heart, through the trials and cares of life." Every dog has his day, quaintly observes A. K. H. B. on another occasion; but the day of the rational dog is overclouded in a fashion unknown to his inferior fellow-creatures; it is overclouded by the anticipation of the coming day which will not be his. And the essayist reminds us accordingly how "that great though morbid man, John Foster," could not heartily enjoy the summer weather, for thinking how every sunny day that shone upon him was a downward step towards the winter gloom—each indication that the season was advancing, though only to greater beauty, filling him with a sort of forecast regret. "I have seen a fearful sight to-day," he would say, "I have seen a buttercup." And we know, of course, adds his critic, "that in his case there was nothing like affectation; it was only that, unhappily for himself, the bent of his mind was so onward looking, that he saw only a premonition of December in the roses of June." Waife, in Lord Lytton's story, checks his grandchild's query when happy, and unaccustomed to happiness, and therefore distrusting its continuance, she wistfully exclaims, "It cannot last, can it?" "'Tis no use in this life, my dear," Waife tells her, "no use at all disturbing present happiness by asking, 'Can it last?' To-day is man's, to-morrow his Maker's." Life being a succession of stages, urges another practical philosopher, we should think of one stage at a time. Most people, he judiciously reminds us, can bear one day's evil; what breaks men down is the trying to bear on one day the evil of two days, twenty days, a hundred days. "We can bear a day of pain, followed by a night of pain, and that again by a day of pain, and thus onward. But we can bear each day and night of pain, only by taking each by itself. We can break each rod, but not the bundle." And the sufferer, in real great suffering, is well described as turning to the wall in blank despair, when he looks too far on. To cite

another illustration of A. K. H. B.'s., we should, for certain purposes, look not at the entire chain, but at each successive link of it; we know, of course, that each link will be succeeded by the next; but we should think of them one at a time.

Do not say, *wait the end*, is a maxim of Paul Louis Courier's, who declares that, saving the respect due to the ancients, nothing is more false than that rule. "The evil of to-morrow shall never deprive me of the good of to-day," is one of the brilliant Frenchman's resolves. Another brilliant but highly bilious Frenchman testifies from observation and experience to the necessity, in the long run, of living from day to day, without indulgence either in unavailing regrets or anxious forecast, "*on s'aperçoit qu'il faut vivre au jour le jour, oublier beaucoup, enfin éponger la vie à mesure qu'elle s'écoule.*" But it may too truly be said of this philosopher that he wrote, and lived, as one having no hope, and without God in the world.

Horace was in his placid *Il Penseroso* mood when he counselled the acceptance of each new-born day as possibly one's last, and appropriating it accordingly :

"Inter spem curamque, timores inter et iras,
Omnem crede diem tibi diluxisse supremum :
Grata superveniet quæ non sperabitur hora."

We might suggest suggestive parallels by the score, as this from a play of Leigh Hunt's,

"One day—could you not try one day, and then
Enjoy or fear another as it suited ?
Ay, one—one—one. Try but one day, and then
Trust me if one day would not give you strength,"

for morrow's in store. Or this, from a poem of Owen Meredith's :

"Be quiet! Take things as they come ;
Each hour will draw out some surprise.
With blessing let the days go home :
Thou shalt have thanks from evening skies."

FRANCIS JACOX, B.A.



The Preacher's Finger-Post.

A COMMON FACT AND A SPECIAL PRIVILEGE.

"My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever."—Psa. lxxiii. 26.

DR. ALEXANDER renders these words—"Spent is my flesh and my heart. The rock of my heart and my portion is God to eternity." The first clause is understood by some as meaning "if when my heart and my flesh faileth." There is no difficulty in reaching the writer's idea. He refers to the earthly and spiritual relation of his being. In the former he is fading away, in the latter he has God as the rock and portion of his being. We may look at the text as revealing—

I. A FACT IN THE HISTORY OF ALL MEN. The fact is the decay of man as a citizen of this earth. The seed of death is planted in us all, and as the seed grows, man decays. "All flesh is grass." Ultimate dissolution is inevitable. God needs not bring out his great artillery to batter down the building of man's body; with a small touch it will tumble. Nay, it is every moment decaying, and will at last fall of itself. This inevitable decay of our nature shows two things—First: *The absurdity of worldliness.* By worldliness

I mean living *to* and *for* the world—making the world the chief object of concern, and the chief source of our pleasure. How absurd, since we must quit the world soon, and it may be the next hour! The body is our house of clay, in which we are tenants at another's will, and we may be turned out of its doors without so much as an hour's warning. It is fabled that one Ninus, an Assyrian monarch, had an ocean of gold and other riches more than the sand in the Caspian Sea; he never saw the stars, he never stirred up the holy fire among the magi, nor touched his god with the sacred rod, according to the law; he never offered sacrifice, nor worshipped the deity, nor administered justice: but he was most valiant to eat and drink, and having mingled his wines, he threw the rest on the stones. That man is dead—behold his sepulchre. "And now," says an old writer, "hear where Ninus is. Sometime I was Ninus, and drew the breath of a living man, but now am nothing but clay. I have nothing but what I did eat; and what I served on myself was lust—that was and is all my portion. The wealth with which I was esteemed blessed, my enemies

meeting together shall bear away, as the mad Thyades carry a raw goat. I am gone to hell, and when I went thither I carried neither gold, nor horse, nor silver chariot. I that wore a mitre, am now a little heap of dust." It shows—Secondly: *The necessity of spirituality*. By spirituality I mean the opposite of worldliness—living *to* and *for* spiritual purposes: the true discipline of the soul, the moral advancement of mankind, and the glory of God. Without this, man has no interest in a life beyond this mortal state. With this, brighter worlds loom before him. This spirituality, however, can only be obtained through Christ. This is life eternal, to know thee the only true God. We may look at the text as revealing—

II. A PRIVILEGE IN THE HISTORY OF SOME MEN. "God is the strength (*rock*) of my heart." Whilst all may say with the Psalmist, "My heart and my flesh faileth," there are only a few who can go on to say, "God is the strength of my heart and my portion for ever." First: *God is the soul's power*. He is the only rock on which the soul can stand firm amidst the surging seas of change. Without Him it has no moral strength—no strength to resist the wrong, to pursue the right, to endure trials, to welcome death, to serve humanity, and to honour God.

God is the strength. As sap in all the branches of the tree, He is strength to all the faculties of the soul. "Our sufficiency is of God." Secondly: *God is the soul's portion*. "My portion for ever." The soul is so constituted that it can be satisfied with nothing less than God Himself. A loving heart can be satisfied with nothing less than the object of its affection. The object may give to the lover all he has, but unless he gives himself the hunger of love is not allayed. Even so man's soul cries out for the living God, and nothing less will do. He is the portion most (1) Satisfying; (2) most exhaustless; (3) most enduring.

MEN AS MORAL ARCHITECTS.

"This is the stone which was set at nought of you builders, which is become the head of the corner."
—Acts iv. 11.

THESE words, which Peter borrows from Psa. cxviii. 22, are also quoted by all the evangelists, with the exception of John. They are applied to the leaders of the Jewish people, Scribes, Pharisees, Sadducees; those who professed to be the builders of the great temple of religion amongst the people. Peter tells them that in all their building efforts they had rejected the true foundation stone, which is Christ; yet, notwithstanding, that stone had become "the

head of the corner." All men are builders in some form or other. Man is a constructive creature. Some are building scientific systems, some mercantile schemes, some social institutions. All are building their own character. The text suggests three things in relation to man as a moral builder.

I. MAN'S GREAT NEED AS A MORAL BUILDER. He needs a foundation stone. A good *foundation* is essential to a good building. First: Is it a *system* that man is building? He must have a foundation principle—a principle which will give unity and strength to all the parts. Secondly: Is it an *institution*? Whether the institution be social, political, or ecclesiastic, it must have a foundation. It must be based upon some good reason. Thirdly: Is it *character* that man is building? Every man is building a character, and there is some principle lying at the foundation. Whatever is the man's governing disposition, whether it be sensuality, avarice, ambition, selfishness, or benevolence and religion, is the foundation of his character. Thus all men are builders, and all men as builders have some foundation on which they are rearing their superstructure.

II. MAN'S GREAT ERROR AS A MORAL BUILDER. They reject the *Divine* as their foundation. "The stone which was set at nought of you builders." First: *Men reject*

the Divine in their system of thought. The world teems with intellectual buildings, some of a grand and imposing character; but they have no *divine truth* for their foundation. These, like houses on the sand, are constantly tumbling down. The ever-swelling river of history bears on its bosom the wrecks of many such. Secondly: *Men reject the Divine in their institutional arrangements.* The world abounds with political, social, and religious institutions that are not founded on the Divine. A truculent expediency, a false philanthropy, a perverted religious sentiment, form the basis of many. These cannot stand; many have tumbled down: some are tumbling now: all must go. Thirdly: *Men reject the Divine in their practical enterprises.* Schemes of business are launched, great companies are built up, whose foundations are chicanery and fraud, and sooner or later they fail; and though they enrich the swindling projectors, they ruin others. Fourthly: *Men reject the Divine in the foundation of their moral character.* Man's character is made up of habits, habits are made up of acts, and acts start from principles, principles lie at the foundation. But the principles are not Divine. They are selfish, not benevolent; carnal, not spiritual; atheistic, not godly. All these "are wood, hay, stubble," and cannot

last. Thus the unregenerate world everywhere are in their varied buildings rejecting the Divine as their foundation. God is not in all their thoughts.

III. MAN'S ULTIMATE DISCOVERY AS A MORAL BUILDER. One day he will find the divine which he rejected supreme. "The stone which the builder rejected, the same has become head of the corner." First: *This is often fulfilled in the individual characters of men.* In the history of all genuinely converted men you have examples of this. The stone which they once set at nought, through the renovating grace of God becomes to them the head of the corner. Christ, whom they once despised, becomes their all in all. Secondly: *This is being gradually fulfilled in the life of society.* As the old systems, institutions, and enterprises in society which have been founded upon wrong principles, totter and fall, society begins to look out for a firmer foundation—for the Divine—and the rejected stone in many cases is becoming the head of the corner. The varied edifices in social life are gradually becoming diviner things. Thirdly: *This will be fully realized in the final history of the world.* The time is coming when all the schemes, institutions, and multiform activities of mankind will be founded on the Divine. Christ, which the

world through past ages had rejected, will be the subject of every thought, the spirit of every system, the spring of every activity, the sweetness of every pleasure, the glory of every distinction. He shall be all in all. What a terrible discovery will it be to the final rejectors of Christ, to see Him whom they set at nought rising to universal empire! Brothers, build on this foundation; "For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire."

CHRIST THE LIGHT OF ALL THE LIVING.

"That was the true Light, which lighteth every man that cometh into the world."—John i. 9.

THE idea which these words give at the first glance, is the true idea. Certain biblical critics, with judgment sway- ed by theological predilec- tions, have endeavoured to give

them a meaning not manifest as they stand. I take them as they stand: they are true to the original, true to human history, and true to the general teachings of Divine revelation. The words contain two things:

I. THAT EVERY MAN COMES INTO THE WORLD WITH A LIGHT IN HIM. "The candle of the Lord" is in every human breast. It is very dim in infancy; but there it is, ready to be fanned into a strong flame by educational influences. It is very dark in heathenism; but it glimmers there amidst the dense fogs of ignorance and superstition. This light may be said to reflect on three subjects. First: *On social obligation*. There is in every human breast a sense of right and wrong—a feeling that something is due. This sense is often wrongly interpreted; but there it is, it burns on. The wrong interpretation is but the coloured glass of ignorance, through which its beams are seen. Secondly: *On religious worship*. The sentiment of a God is universal; so much so, that man has been called a religious animal. Thirdly: *On future retribution*. Man everywhere has an instinctive reference to a life beyond this—a life of reward and punishment. That all men have this light altogether apart from a written revelation is—(1.) Clear from history. Its rays are seen in the writings of Socrates, Se-

neca, and many other heathen authors; are seen in the Vedas of the Brahmins, and the sacred books of China and Japan; are seen even in the life of those most degraded of heathen tribes visited by Moffatt and Livingstone. (2.) Clear from the word of God. "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and godhead, so that they are without excuse." "Because that, when they knew God, they glorified Him, not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." "For when the Gentiles, which have not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." It is absurd to deny the existence of this universal light, because in some cases it burns so dimly, and, under the glasses of ignorance and superstition, throws a false hue on many of the great subjects of duty and destiny. The candle of the Lord does not shine so clearly as it was wont: must it therefore be extinguished entirely? Is it not better to have its dimmest

rays than to be in palpable and disconsolate darkness? It is but an old imperfect manuscript, with some broken periods, some letters worn out; must they therefore, with an unmerciful indignation, rend it and tear it asunder? It is granted that the picture has lost its gloss and beauty, the orieny of its colours, the elegancy of its lineaments, the comeliness of its proportion; must it therefore be totally defaced? must it be made one great blot? and must the very frame of it be broken in pieces? Would you persuade the lutanist to cut all his strings in sunder because they are out of tune? and will you break the bow upon no other account but because it is unbended? Because men have not so much of reason as they should, will they therefore resolve to have none at all? Will you throw away your gold because it is mixed with dross? Thy very being, that is imperfect too; thy graces, they are imperfect—wilt thou refuse these also? *

II. THAT THE LIGHT IN EVERY MAN IS FROM CHRIST. "That was the true Light, that lighteth every man," &c. *That!* what? The LOGOS—the Word which was "in the beginning with God," which "was God," and which was "made flesh." He is the Light

of humanity. This is what is here taught. Christ is not only the Light that shines in the Gospel, but the Light that shines in the human soul all the world over. First: *This fact exalts Christ to the position of a creator of souls.* This idea was in John's mind when he wrote these words, "Without Him was not anything made that was made." All souls come from the hand of Christ. He puts this inextinguishable light in them, and sends them into this dark world to have it so brightened by educational influences that it may shine a lustrous orb in its own sphere. The sentiments of causation, duty, religion, future retribution, which constitute the light of the soul, is from Christ. We bless Him for this candle. It will never burn out; it will shine on when stars are extinguished. Christ is not merely the light of Christendom, He is the Light of heathen lands. Secondly: *This fact reveals the responsibility of heathens.* They are not left in utter darkness. Christ is amongst them. They have in them the elements of truth, and many of them without revelation attain to high spiritual intelligence; and may it not be that all who act up to the light they have are accepted of their Maker? In expressing the hope that heathens will thus be saved, we are not making salvation independent of Christ, for He is the true

* See Culverwell on "The Light o Nature."

Light of all. I rejoice to believe that the rays of Christ's mind and heart fall beyond the pale of Gospeldom. Thirdly : *This fact furnishes an argument for the congruity of Christianity with human nature.* Both the natural light in human souls and the light in the Gospel come from the same source—Christ. Though there are things in the Gospel which men could not have discovered by the light of nature, there is nothing that does not exquisitely harmonize with all their natural intuitions. Fourthly : *This fact supplies a motive to extend the light of the Gospel.* Though Christ gave men this natural light, so deeply did He feel their need of a higher light, that He becomes flesh, and dies to give it. May the Light that lighteth every man that cometh into the world act with them as the strange star which the old Magi beheld rolling in the heavens—conduct them to the Incarnate God.

THE CHRISTIAN'S STATE AND DUTY.

"Let us lay aside every weight, and the sin which doth so easily beset us."—Heb. xii. 1.

THE Bible speaks to man. Not to some imaginary creature, the offspring of the poet's fancy, the figment of theology, but to man as being what he is. To regenerated man also the Scrip-

tures are direct and pointed in their remarks. Poetry, speaking of the Christian, says that he does, when

"sanctified by love divine,
For ever cease from sin."

Theology says that in the regenerated man the "dominion of sin is broken and abolished." The Bible, addressing the same individual, says, "Lay aside every weight," &c. Poetry speaks to his idealism; theology to his aspiration; the Gospel to his heart and consciousness. The Bible assumes him to be that which he knows he is—imperfect, and prone to sin; it addresses him from a height above his own; bids him advance, climb; appeals to his fears, "Beware;" to his hopes, "My grace;" to his ambition, "Thy path is crowded with gazers now, and yonder is the crown."

The Christian is different from the unconverted one—(1.) In the object of his affections: "We love Him." (2.) In the aims of his life: "For me to live is Christ." (3.) In his motives of action: "The love of Christ constraineth us." This passage teaches us—

I. That while in a man there may be very much that is right, there may yet be a little that is wrong. With much that is good, there may be some that is bad. See the simile. The man has undergone training; he presents himself at the proper place and time; his dress generally is

adapted, *but* he has an incumbrance, and that will lessen his chance of success. Now, this sin and this weight are known to the man himself and to God; they may not be known to anyone else. They may be—(1.) Something that he did not suspect himself of before he began to “watch.” (2.) Something he did not think to be sinful previously to his enlightenment. (3.) Some subsequent entanglement that has gained all the force of habit, and so become a besetment.

II. That our attention must be directed and our efforts bent to the removal of these things. Because—(1.) Now their true character is known, they are sins. “At the times of this ignorance,” &c. (2.) Unmolested, they will grow worse. (3.) They will destroy the harmony, and hinder the progress of that which is right and good. See an organ with a false note, an engine with a faulty valve, &c. Three courses are open to us—(1.) We may boast of what is true in us. (2.) We may deery what is false in our neighbour. (3.) We may seek out and remove what is wrong in ourselves.

That we do this last is the will of Christ, and He served us with his life. We hope and profess that we are going to join the host of heaven, and they have washed their robes and made them white. And

nothing can enter there that maketh a lie, &c.

RICHARD GRAY.

OUR SALVATION REVEALED IN THE NAME OF JESUS.

“Thou shalt call his name Jesus; for he shall save his people from their sins. . . . They shall call his name Emmanuel, which, being interpreted, is, God with us.”—Matt. i. 21, 23.

I. JESUS: DELIVERANCE FROM SIN. “Save.” This is the testimony of heaven, not of a vain and foolish parent. Christ came not to condemn, but to save. We have need of deliverance; all long for something they have not, and this is it—Jesus the deliverer. We might expect condemnation, He comes with salvation. “His people.” How much lay hid in that manger! what possibilities were slumbering there!—*e.g.*, the infant Moses, the shepherd boy David. He was to be a blessing to the people. Few children are an unmixed blessing; there was nothing in Him to reproach. All people are gathering beneath his uplifted hands to receive his blessing. All who love Him are his people. “From sin.” A deliverer from spiritual bondage; a greater than Joshua of old. The deliverer of more people from a more dreary wilderness and fiercer foes; the giver of a diviner rest.

II. EMMANUEL: NEARNESS TO GOD. First: *Divine fellow-*

ship. Christ brings God near to us, us near to God. He had our form and the nature of God; took away our reproach and restored fellowship between earth and heaven. (1 John i. 3.) Secondly: *Divine protection.* Temptation and trial our lot.

Defeat impossible while our eye is on Him. (Matt. xix. 29, 30; 1 Cor. x. 13.) Thirdly: *Divine indwelling.* (John xiv. 23.) Fourthly: *The Divine nature.* (Peter ii. 1—4.)

R. V. P., LL.B., M.A.

Seeds of Sermons on the Book of Proverbs.

(No. CLXXV.)

POSTERITY AND ITS ANCESTORS.

"Children's children are the glory of old men; and the glory of children are their fathers."—Prov. xvii. 6.

WE have two things in this passage—

I. A POSTERITY THAT IS THE GLORY OF ITS ANCESTRY. We say "a" posterity, for the posterity of some is no glory whatever to its ancestors. There are children not a few who disgrace their ancestry. When children's children are a crown—an honour to their fathers, two things have taken place.

First: *The fathers have rightly fulfilled their mission.* They have by their example, their admonitions, their prayers, trained up their children in the nurture and admonition of the Lord." Where this is not the case and the children have grown up in godly virtues, no credit is due to the parents. The virtues of such children are a condemnation of their parents. Secondly: *That the children have rightly used their privileges.* They have copied the example, they have applied the admonitions of their parents, and as they have grown in

years, they have grown in goodness. Let no parents hope that their posterity will be an honour to them, if they have not maintained a godly character themselves, and trained their children in the truth. And let no children imagine that they can honour their pious parents unless they walk in the way of their commandments. Were not Rehoboam and his son a disgrace to their fathers? What a crown of glory encircles the brow of that old man whose children's children gather round him, exemplifying the virtues that he embodied in his life, and inculcated in his teaching.

II. AN ANCESTRY THAT IS THE GLORY OF ITS POSTERITY. "And the glory of children ARE their fathers." It is a great thing to be born of parents healthy and holy. How many come into life inheriting a diseased constitution and propensities to the selfish, the mean, and the carnal. Worthy children may well be proud of noble sires. Some fathers disgrace their children's children through life, and attach infamy to their posterity. Others by their virtues brighten the life of their children's children with

a halo of imperishable glory. David, notwithstanding his imperfections, was the glory of his children's children. He preserved to them the throne of Judah for seventeen generations.

"My boast is not that I derive my birth
From mighty kings or nobles of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."

COWPER.

In conclusion, the subject suggests two thoughts. First: *The physical succession of the race.* Fathers, children, children's children. "One generation cometh and passeth away." Secondly: *The moral connection of the race.* Men are either an honour or a disgrace to the members of their species, especially to their own lineage. "No man liveth unto himself," &c. Adam's sin has rolled its influence through the souls of all ages, all climes, and pulsates in the spirit of this generation.

(No. CLXXVI.)

INCONGRUOUS SPEECH.

"Excellent speech becometh not a fool; much less do lying lips a prince."—Prov. xvii. 7.

The subject of these words is *Incongruous speech*—language which is inconsistent with the speaker's sentiments, spirit, and character. The verse leads us to refer to incongruous speech—

I. IN RELATION TO THE CHARACTER OF THE SPEAKER. "Excellent speech"—or as the margin has it, lips of excellency—"becometh not a fool." How often do we hear corrupt men using excellent speech! They do it to disguise their own character, and to impose upon their fellow-men. There is—

First: *Benevolent speech from the lips of the selfish.* Secondly: *Tender speech from the lips of the hardened.* Thirdly: *Spiritual speech from the lips of the carnal.* Fourthly: *Sacred speech from the lips of the profane.* The verse

leads us to refer to incongruous speech—

II. IN RELATION TO THE POSITION OF THE SPEAKER. "Much less do lying lips a prince." The incongruity here is most flagrant; the prince ought to be the guardian of truth and honesty in the community, and as their guardian he should be their example. Louis IX. of France said, "If truth be banished from all the rest of the world, it ought to be found in the breast of princes." It is a sad reflection upon Plato that he sanctioned falsehoods in princes on the ground that they governed for the public good. Lying men are bad, but lying princes are worse, they shake public confidence, and by their example they dispose of the nation to falsehood.

"This, above all, to thine own self be true:

And it must follow as the night the day,
Thou canst not then be false to any man."

SHAKESPEARE.

"A lie," says Carlyle, "should be trampled on and extinguished wherever found. I am for fuming the atmosphere when I suspect that falsehood, like pestilence, breathes around me."

(No. CLXXVII.)

THE POWER OF PATRONAGE.

"A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth."—Prov. xvii. 8.

PATRONAGE is one of the mightiest forces in social life; it is indeed a "precious stone in the eyes" of men.

I. PATRONAGE IS POWER IN THE HANDS OF THE GIVER. The man "that hath it" to bestow, hath what is a "precious stone" in the eyes of society. It would so operate in his neighbourhood or country for him, that whithersoever he turneth he prospereth. Money is might; gifts are governments. First: *There is a lawful use of this power.* The man who uses it to increase his own

influence for the good of society, to encourage the arts and the sciences, to raise intellectual and moral merit to its right social position, uses this "precious stone" in a praiseworthy way. Patronage is a great talent, that, rightly used, may render high service both to Church and State. In truth, a man by patronage may win a bloodless conquest over the malignant passions of personal antagonists. Thus Jacob triumphed over Esau. "I will appease him with a present that goeth before me, and afterwards I will see his face." This "precious stone," rightly used, can achieve sublimer triumphs than all the armies of Europe; it can subdue the enmity of the soul. Secondly: *There is an unlawful use of this power.* It is wrongly used when, for selfish ends and personal aggrandisement, it *bribes* men to act either without or against their consciences. Thus, alas! it is often used both in ecclesiastical and political matters. This "precious stone" held up on the hustings, and sparkling in the eyes of the electors, has cleared the path of many for parliamentary seats. Heathens felt the power of this. Philip of Macedon said that there was no fortress so strong but it might be taken, if an ass laden with gold was brought to the gate. "A golden key," said an old author, "can open any prison gate, and cast the watchman into a deep sleep. Gold will break open gates, as well as silence the orator's voice and blind the judge's eyes."

II. PATRONAGE IS POWER IN THE LIFE OF THE RECEIVER. Some suppose the reference is rather to the receiver of the gift than to the bestower. First: *It is a power which binds him in gratitude to his patron.* He who receives a gift from the generous impulses of another, if he has within him the true heart of a man, comes under the reign of gratitude; he feels bound to serve the giver whenever he can, consistently with his own conscience and duties. Secondly: *It is a power which serves*

to increase his own social credit. If he has received the "precious stone" from an honourable-minded patron as a recognition of personal excellence, as a reward of merit, the fact will so operate on the social mind around him, that "whithersoever he turneth, it prospereth;" his competitors will think the more of him on account of the favours he has received. Thus patronage, this "precious stone," is a power both to the bestower and the recipient. Let us give and receive in a right spirit; let us neither bribe nor be bribed by this "precious stone."

"Judges and senates have been bought
for gold;
Esteem and love were never to be sold."
POPE.

(No. CLXXVIII.)

THE RIGHT CONCEALMENT AND THE WRONG REVEALMENT OF OFFENCES.

"He that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends."—Prov. xvii. 9.

TWICE at least before, the sentiment of the text has come in somewhat a different aspect under our notice. In chapter x. 12, we have it in these words, "Hatred stirreth up strife, but love covereth all sins;" and in chapter xvi. 28, "A froward man soweth strife, and a whisperer separateth chief friends."

I. THE RIGHT CONCEALMENT OF OFFENCES. "He that covereth a transgression seeketh love." The writer is of course speaking of a *right* covering of a transgression. Our transgression should not (1) be hidden from God; we should frankly confess our sins to Him. He that covereth his sins shall not prosper. Our transgressions should not (2) be covered from our fellow-men against whom they have been committed. "We should confess our faults one to another." We should tell the man we have wronged, of the wrong we have done him. The right concealment, or the concealment of him who

"seeketh love," includeth two things. First: *Hiding as much as possible the injuries we have received from others.* There is a disposition prevalent in most men to recal, exaggerate, and reveal the injuries they have received from others. The mother of this is revenge, and it tendeth to social discord, not to friendship. When an injury has been inflicted on us, and the offender has regrettingly confessed the same, the injury should be entombed,—should never rise from its grave or speak again. He who does that, "seeketh love;" his conduct tends to the growth of social love. Secondly: *Hiding as much as possible the offences we discover in others.* A generous nature will throw a mantle of charity over the imperfections, irregularities, and offences of men. "Charity is not easily provoked . . . beareth all things, believeth all things, hopeth all things, endureth all things. It covereth a multitude of sins." Christ never paraded the injuries He received from others, nor did He ever, only when duty forced Him, expose the crimes of men about Him. The man who treats the offences of his fellow-men with a generous, forbearing, loving spirit, "seeketh love."

II. THE WRONG REVEALMENT OF OFFENCES. "He that repeateth a matter separateth very friends." There are those in society whose greatest pleasure it is to detail the story of their own grievances, and also that of the mistakes and immoralities of their fellow-men. They, to use language we have elsewhere employed, "open the graves of old disputes and crimes, bring up their ghastly skeletons, and endeavour to put new life in them." * Such men "separate very friends." Discord is their music. From this subject we infer—First: *That social harmony is a good that all should seek.* It is the will of Heaven that men in neighbour-

hoods and nations should live in the loving bonds of brotherhood and peace. This will be the millennium state of the world. The Gospel tends to this. Secondly: *That social offences are opposed to social harmony.* Every offence that man commits against his brother or against his God is a blow against social order—irritates and disturbs. Thirdly: *That the very treatment of social offences has much to do with the weal or woe of social order.* The generous concealer of social offences is a blessing, the ill-natured revealer is a social curse.

(No. CLXXVIII.)

MORAL AND CORPOREAL CHASTISEMENT.

"A reproof entereth more into a wise man than an hundred stripes into a fool."
—Prov. xvii. 10.

THERE are two kinds of chastisement referred to in this passage: moral—"reproof," that which has to do with man's reason, conscience, heart; and corporeal—"stripes," that which deals with man's physical sensibilities. The one afflicts man's soul, the other his body. The text suggests two remarks concerning these two kinds of chastisement.

I. THE ONE IN ITS SPHERE IS AS LEGITIMATE AS THE OTHER. Look at the sphere of each. First: *The sphere of the moral.* It is for the wise. The "reproof" is for men open to reason and impression—men whose natures are susceptible to moral arguments and appeals. Secondly: *The sphere of the corporeal.* It is for "fools"—men who are either incapable of reasoning, brainless louts, or who are stolidly indisposed to attend to any moral appeal. "Stripes" for them. Now, these two kinds of chastisement are exactly suited to their subjects. "Stripes," corporeal afflictions, to the wise, would be a flagrant injustice, an egregious folly, and a serious injury. "Reproofs," moral appeals, would be

* See HOMILIST, vol. i., fourth series, p. 309.

utterly ineffective to all who either could not or would not reason or feel. Of what service is an argument to an ox, or a whip to a soul? Parents and tutors often make fearful mistakes here, they use "stripes" where there are souls, and sometimes "reproofs" where there are only bodies.

II. THE ONE IN ITS SPHERE IS MORE THOROUGH THAN THE OTHER. "A reproof entereth more into a wise man, than a hundred stripes into a fool. First: *The one is more painful than the other.* The one is spiritual, the other mere physical pain. What is pain arising from a few lashes on the body, compared to the pain arising in the soul from a conviction of moral wrong? A wounded spirit who can bear?

What pain did reproof give David? (Psa. li.) What agony did the reproving look of Christ give Peter? Moral chastisement pains the man himself—gives agony to the central nerves of his being. "Stripes" give pain to the body, and the body is his, not him. Secondly: *The one is more corrective than the other.* Corporeal chastisement will never do the fool any moral good. You cannot whip the moral devil out of men. "Though thou shouldst bray him in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (Prov. xxvii. 22.) But moral chastisements correct the wrongs of the soul. The fires of moral conviction separate the gold from the dross.

The Pulpit and its Handmaids.

SOLITUDE.

Against Solitude.—A life of study has always appeared to me an unnatural life. Is it not better to converse with the living than the dead? Some one will yet have to write a book on the excess of literature. The ancient Greek way of studying abroad, in the Porch, or the Academy, on the Ilissus and under the platanus, among the haunts of man, was the better for the health both of body and mind. Recluse habits tend to sadness, moroseness, selfishness, timidity, and inaction. The mind has better play *in aprico*. Collision produces scintillation of genius, and proximity of friends opens a gush for the affections. The early Christians seem to have been out-of-door people, rehearsing to one another the wisdom which had been given to them orally. Lessons which go

from mouth to mouth take a portable shape, because dense, pithy, and apothegmatic: such are the proverbs of all ages. We are made for action, and life is too short for us to be always preparing. A breath of pure air seems to oxygenate the intellect, and the best thoughts of the scholar are sometimes during the half-hour of twilight, when he has laid aside his books, and taken his walking-stick. Then he is more of a man, feels his fellowship not only with nature, but with his kind. I sometimes wish I had been less a reader of books; that I had exercised my prerogative over the beasts of the field, mastered horses, or traversed countries as a reckless pedestrian. Ever turning the thoughts inward produces corrosion. We should have something, it is true, within, but it should tend outwards. He has not fulfilled

his vocation, who has spent his score of years in solitary delight over ancient authors, and eaten his morsel alone. Gray, with all Greece in his mind, pacing up and down the green alleys of a college walk, was but half the man he should have been. Horace Walpole, revelling in the virtue of Strawberry Hill, degenerated into a mere toyman, and filled the most elegant letters extant with the matching of old chairs and Sèvres china. It is to let the mind run to seed in a corner; transplantation is necessary. To live for others is the dictate of religion. And what to do for others is best done by actual approaches, face to face, eye looking into eye, and hand pressing hand. It is not enough to say, this or that recondite pursuit may turn to somebody's advantage. So it may, if you live to be a Methuselah or a Lamech. But your ever-increasing stock should not be all hoarded. The sum is, go forth among mankind. Lay aside the cowl, and make one of the great company. Every day renew the electric touch with the common mind. Fall into the circle, to give and take good influences. It is not too late if your heart is not ossified to the core. I hope it is not so bad as that in Tully's phrase, *locus ubi stomachus fuit, concaluit*. It is worth an effort. The air of a saloon or a marketplace will do you good, and you will gain something for brushing the crowd in a thoroughfare.

Books and Solitude.—Much may be learned without books. To read always is not the way to be wise. The knowledge of those who are not bookworms has a certain air of health and robustness. I never deal with books all day without being the worse for it. Living teachers are better than dead. There is magic in the voice of living wisdom.

Iron sharpeneth iron. Part of every day should be spent in society. Learning is discipline; but the heart must be disciplined as well as the head; and only by intercourse with our fellows can the affections be disciplined. Bookishness implies solitude; and solitude is apt to produce ill weeds: melancholy, selfishness, moroseness, suspicion, and fear. To go abroad is, therefore, a Christian duty. I never went from my books to spend an hour with a friend, however humble, without receiving benefit. I never left the solitary contemplation of a subject in order to compare notes on it with a friend, without finding my ideas clarified. Ennui is not common where men properly mingle the contemplative with the active life. The natural and proper time for going abroad is the evening. Such intercourse should be encouraged in one's own house as well as out of it. Solitary study breeds inhospitality: we do not like to be interrupted. Every one, however wearisome as a guest, should be made welcome, and entertained cordially. Women surpass men in the performance of these household duties, chiefly because they are all given to habits of solitary study. The life which Christ lived among men is a pattern of what intercourse should be for the good of society. I have a notion that the multiplication of books in our day, which threatens to overleap all bounds, will, in the first instance, produce great evils, and will afterwards lead men back to look on oral communication as a method of diffusing knowledge which the press has unduly superseded; and that this will some day break on the world with the freshness of a new discovery.

JOSEPH A. ALEXANDER, D.D.

Notes on New Books.

BY A BARRISTER.

The third and fourth volumes of Mr. Kinglake's *Invasion of the Crimea* have just appeared. The work treats of the war from its origin to the death of Lord Raglan. Its descriptions are very graphic, its facts reliable, and the portraits of the leading characters are drawn with a wonderful precision and brilliancy. It may be considered as the standard work on the subject of the Crimean war.

A German traveller in Central Abyssinia having, under circumstances of peculiar difficulty, taken, pen-and-ink views and also portraits of the Galla tribes, Mr. Hotten has published them in a very readable volume.

Venezuela ; or Sketches of Life in a South American Republic, is the entertaining work of Mr. Edward B. Eastwick, C.B. It is published by Messrs. Chapman & Hall, contains a map, and gives a history of the Loan of 1864, and many facts which will be noted by those who are curious in matters relating to raising public loans.

The Political Sketches of the State of Europe, from 1814 to 1867, by George Herbert, Count Münster (Edmonston & Douglas), is a valuable book. The father of the author was the Hanoverian agent at Vienna, of George, Prince Regent; and these pages contain his despatches from the Congress of Vienna to the Prince, together with a good deal of useful information as to Prussia, Austria, and other European powers.

Mr. Murray publishes a new and revised edition of Mr. Smiles's *Life of George Stephenson, and of his son Robert Stephenson*.

Man's Origin and Destiny ; Sketched from the Platform of the Sciences, in a Course of Lectures delivered before the Lowell Institute in Boston, in the Winter of 1865-6, is the title of a work which Messrs. Trübner have published for Mr. J. P. Lesley. "The Genius of the Physical Sciences, Ancient and Modern;" "The Antiquity, Dignity, and Unity of the Human Race;" and "Arkite Symbolism," are some of the questions discussed in these clever, but rather confused and grandiloquent pages.

Two Thousand Years Hence is the name of a speculative volume by Mr. Henry O'Neil, A.R.A. (Chapman & Hall), in which, amongst other topics, some of our existing institutions are justly satirised: and we are carried forward to contemplate what the New Zealander of the future, so often alluded to, will think of our country.

To the famous Histories of Grote and of Thirwall we shall have soon to add *The History of Greece*, by Professor Ernst Curtius. The first volume of this able and massive performance has just been excellently translated by Mr. Adolphus W. Ward, and published by Mr. Bentley.

Dr. Raphael Melia, D.D., has published, at Messrs. Longmans, a work called *The Woman blessed by all Generations; or, Mary the object of Veneration, Confidence, and Imitation to all Christians*. It is intended to be chiefly

addressed to Protestants, and the learned doctor professes to found his ingenious system of Mariolatry on the New Testament.

Lady Herbert has translated, from a French source, *Abyssinia and its Apostle* (Burns, Oates & Co.), being a record of the indefatigable labours, and the self-sacrificing life of Giustino de Jacobis, a Roman Catholic Missionary. It is a most interesting narrative, and sheds additional light as well upon Abyssinian matters as upon the proselytising zeal of the Catholics.

A Railway Director, on the other side of the Atlantic, has given a most valuable contribution to literature and science. The name of the gentleman is Mr. Lewis H. Morgan; his publishers, Messrs. Trübner; his book, *The American Beaver and his Works*.

Readers who are interested in Roman *bijouterie* in medals, jewels, ancient coins, &c., will be pleased with a clever work by Dr. Archibald Billington, M.D. (Bell & Daldy) entitled *The Science of Gems, Jewels, Coins, and Medals*.

The Annals of Rural Bengal, by Mr. W. W. Hunter, B.A., of the Bengal Civil Service, the first volume of which Messrs. Smith, Elder & Co. have just published, contains, amongst other matter, a very interesting account of the frontier of Lower Bengal, and the first efforts made by the East India Company at rural administration.

Mr. Murray publishes a small 8vo. volume, with illustrations by the author, Lady Di Beauclerk, entitled *A Summer and Winter in Norway*.

Walks in the Black Country and its Green Border Land, (Sampson Low, Son, & Co.), is the entertaining work of Mr. Elihu Burritt, who having explored the chief towns and centres of industry, has herein described what he has seen and thought.

An excellent short practical *Hebrew Grammar* (Murray) has been prepared by the Rev. Stanley Leathes, M.A., the Hebrew professor at King's College. It is a compendious manual, sufficiently elementary for beginners, but yet suitable for the more advanced student.

The Historical Essays on Latter Times, by Mr. J. Van Praet, have been edited by Sir Edmund Head, and published by Mr. W. Bentley. They include Essays on the Dukes of Burgundy; Charles V.; Philip the Second, and the Taciturn; the First English Revolution; William III., &c.

A very remarkable work on *Language and the Study of Language*, is published by Messrs. Trübner. It consists of twelve lectures on the principles of Linguistic Science, delivered by William Dwight Whitney, Professor of Sanskrit and Instructor in Modern Languages in Yale College. Mr. Whitney cast in his lot with Mr. Farrar and his school, against Professor Max Müller, whose views on this subject have been ably stated in his *Lectures on Language*.

Encouraged by the success of his two editions of *Epigrams Ancient and Modern*, the Rev. John Booth, M.A., has compiled, and Messrs. Bickers and Son have published *Metrical Epitaphs, Ancient and Modern*.

There are also published:—*Sermons on Unity, with an Essay on Religious Societies, and a Lecture on the Life and Times of Wesley*, by F. C. Massing-

berd, M.A. (Rivingtons.) *Freewill and Law in Perfect Harmony*, by Henry Travis, M.D. (Longmans.)—*Aid to Prayer*: a Course of Lectures delivered at Holy Trinity Church, Paddington, by the Rev. Daniel Moore, M.A.—*The Table-talk and Opinions of Napoleon Bonaparte*. (Low.) *The Three Grand Events of the Christian Era* (Lewis); *Hymns on the Epistles from the Book of Common Prayer*, by H. D. Harris (Phillipson, Kingston-on-Thames); *National Education and the Church of Scotland* (Edmonston and Douglas); *Creeds and Establishments* (Edmonston); *The Resurrection of the Truth*, by the Bishop of Oxford (Rivington); *Memorials of the Rev. William V. B. Shrewsbury*, by his Son, John N. B. Shrewsbury (Hamilton, Adams and Co); *A Concordance of the Holy Scriptures, with one or more References to every Verse*, compiled by Rev. Thomas Snow (Partridge).

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

CHAMBERS'S ENCYCLOPÆDIA. A Dictionary of Universal Knowledge for the People. Vol. X. London: W. & R. Chambers, 47, Paternoster Row.

THIS is the tenth and completing volume of this "Dictionary of Universal Knowledge,"—a title which its contents amply justify. We have repeatedly, during the progress of the work, characterized and recommended it; and we are happy to believe that not a few of our readers have through our counsels made themselves possessors of this great treasure. The information which the work gives on the universe of subjects which it handles, appears to be precise, scientifically accurate, and sufficiently full for all practical purposes. It is so arranged as to be very easy for consultation. This is not the least of its merits. You have no difficulty in going direct to the subject of which you are in quest. In many of its articles, there are copious references to other heads with which they stand in natural connection; and thus when a fact is readily found, its relation to other facts is clearly indicated. We are specially pleased with the ample attention which has been given to Natural Philosophy. All the leading doctrines and facts of general interest connected therewith are found under their appropriate heads, treated in a popular

way, and divested of unnecessary technicalities. The information, also, which it gives of the great world of thought in the East, with its millions of intellects and prolific imaginations, is very valuable. All this, until a recent date, was a sealed book to all but a few Oriental scholars. Articles under the heads of Puráná, Veda, Vishnu, Vedânta, Transmigration, Buddhism, Lamaism, Nirvana, give a wonderful revelation of the manners and customs, the thinkings and the worshippings of the Eastern world. The work abounds with striking illustrative woodcuts, and excellent maps. Since its commencement, new subjects have come up to public notice; and some new views on old subjects: these are taken up in a supplement extending over 409 pages of this volume, so that the work posts us up to the hour. The whole edition, we observe, contains 8320 pages, and consists of no less than thirty thousand distinct articles, and holds the contributions of upwards of a hundred writers. We need only add that this volume contains a very copious index of all the matters referred to in the work, which are not the subject of special articles, so that if the reader fails to find what he wants in the body of the work, he can easily procure it by reference to the index. Again we heartily recommend this Encyclopædia to our readers. It is in every way worthy of the celebrated publishers who have laboured so long and so well to educate their countrymen; it is an honour to the learned editor and his able assistants. It is a priceless boon to the English people.

FIFTY-NINE PLAIN PRACTICAL SERMONS. By REV. EDWARD GRIFFIN, D.D. London: Richard D. Dickinson, 92, Farringdon-street.

THE author of these sermons was one of the most deservedly popular preachers of America. His popularity, however, was not gained in the ordinary way, by hooting vulgarities, the clap-traps of low cunning, or by the antics of mock genius. He was a man of great natural power and high culture. His mind was philosophic in its cast, practical in its purpose, and thoroughly Christian in its temper and in its aim. The ideas he got from the Gospel were not only clear to his intellect, but were fire to his heart; they inflamed his nature, and under their influence he spoke, and his sermons were often overwhelming in their influence. He seldom preached without converting souls. A writer in the *Biblical Repository* pronounces him the most eloquent man that has ever stood up in the American pulpit. This volume contains fifty-nine of his sermons. They do not so much impress us with the originality of their thoughts, the suggestiveness of their power, or the beauty of their rhetoric, as with their burning earnestness and piercing point. The subjects of his discourses are the great subjects of Gospel truth. He does not make choice of little incidents, which feeble-minded preachers are prone to select in order to exhibit their ingenuity; his texts are always the great ones pointing to souls, Christ, God, eternity. His subjects are to him more than ideas, that pass as shadowy figures from the realm of intellect into the fountain

of his heart, and run, as blood, through all the veins of his soul, and hence he speaks them, not merely with the tongue, but with his look, attitude, bearing. When a preacher really believes in his great theme, his whole *personelle* becomes the tongue of his soul. This I take to be the philosophy of Dr. Griffin's triumph and eloquence.

THE LIFE OF THE REV. HENRY VENN ELLIOTT, M.A. By JOSIAH BATEMAN, M.A. London: Macmillan & Co.

THIS is a very interesting memoir of a very able man and excellent clergyman. The description given of him by Rev. Thomas Griffiths, Prebendary of St. Paul's, is graphic and life-like. "Of the impressions," he says, "he made upon me, the deepest is that of the completeness of his mind. There were no extravagances, no overgrown and abnormal crochets, no sharp-cutting angularities of thought. His breadth of culture and fullness of scholarship forbade these. He was '*totus teres atque rotundus*,' and hence there was in him no dogmatism. What he held, he held as proportionate parts of a digested whole, and such a whole he could afford to hold with forbearance equal to his firmness. The very rotundity of his mind made it smooth. Nor less did I appreciate the *devoutness* of his spirit. With nothing offensively demonstrative, nothing officious, still less conventional cant; there was an ever-flowing under-current of devout emotion, which on occasion bubbled up in bright and fertilizing utterances, and at all times you could recognise the living stream beneath, by the freshness and fragrance of the verdure above." The life of such a man as this is worth writing; the biography of a real man is quickening. One thing in the work surprises us, that is, the absence of any reference to the illustrious F. W. Robertson. Both were clergymen, both laboured in the same town at the same time. Had they no friendly connection with each other? Alas! if so.

SERMONS FOR ALL CLASSES. By T. M. MORRIS, Ipswich. London: Elliot Stock, 62, Paternoster Row.

"SERMONS for all Classes" is a phrase that has a pretentious ring. Rousseau once wrote thus:—"One of the things that renders sermons most useless is that they are delivered to all the world, without discernment, and without choice. How can any one think that the same sermon is suitable to so many hearers, so variously disposed, so different in mind, in temper, in age, in sex, and in opinions? There are perhaps not two to whom what is said to all can be suitable." We do not endorse this, we do not believe in sermons for particular needs. The people that have peculiar needs are so peculiar that we confess our interest in them is not very great. The Gospel is for humanity, and every sermon should be for humanity, leaving to every hearer to take up what may suit him. These "Sermons for all Classes" are much to our liking: they are no ordinary productions—they bear the impress of a mind singularly clear in its conceptions, earnest in its philanthropy, reverent in its religion, and practical in its aim.

SUNDAY VERSES. By JOSEPH TRUMAN, London: W. Macintosh, 24, Paternoster Row.

THIS little book contains ten poems, the subjects of which are: The Country Sermon; the Pilgrim; Walking by Faith; God in the Mountains; the Benediction of the Voice from Heaven; the Name of Jesus; the Stillness of the Sea; Going Away; Not Seeing, yet Believing. Some writers say that there is a peculiar faculty of mind necessary to detect a true poet when he appears, and to ascertain the genuine from the counterfeited poetry. Though we do not pretend that we have this faculty, we are disposed to say that in the compositions before us we have something that looks to us as much like poetry as appears in the compositions of some of the men whom the judges on poetic benches pronounce to be veritable bards. The sentiment of these poems is religious, the imagery is often beautiful, and the verse is melodious.

A COMMENTARY ON THE WHOLE BOOK OF PROVERBS By PETER MUFFET. Edinburgh: James Nichol.

THIS volume contains three distinct works—one on the Proverbs, by Peter Muffet; one on Ecclesiastes, and another on the Canticles, by John Coton. As we are going through the Proverbs ourselves we have been somewhat disappointed in the little help that Peter Muffet affords us. He does not throw much light upon the text, although his remarks are always sensible and thoroughly practical. We prefer John Coton's commentaries. He has not only more learning, but more insight; more grasp. Sometimes he is not a little suggestive; all his paragraphs are full of thought. Many of his comments on the Canticles are too luscious and fanciful for our taste. The Canticles is pre-eminently a book for the sensuous and oily preacher.

THE BIBLE CLASS BOOK. By CHARLES BAKER. Second Edition. London: Wertheim, Macintosh, and Hunt, 24, Paternoster Row.

THIS is the second edition of a work very useful for schools, teachers, and families. It contains explanatory notes on places, customs, arts, antiquities, and natural history; also poems on the subject of the history. Both the history and the notes, though exceedingly condensed, seem very accurate and well told. The history takes us down from the creation to the end of the Old Testament, 400 years before Christ. We heartily recommend it as one of the best of the kind we have seen.

ON THE CONSTITUTION OF PAPAL CONCLAVES. By W. C. CARTWRIGHT. Edinburgh: Edmonston and Douglas. This volume is an expansion of the article that appeared in the ninetieth number of "The North British Review." The work contains much rare and valuable information on the subject which it treats. It is ably written, and elegantly got up.—THE NEW ENCYCLOPÆDIA ATLAS. London: William Mackenzie. This is a splendid atlas, embracing in its sketches geographic discoveries up to the present time.



A HOMILY

ON

Christ Teaching us how to Think about Himself.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”
—John xx. 17.



THE first part of this text naturally gives rise to the question, why did our Lord deny to Mary the privilege which He accorded to Thomas? To Mary He said, “Touch me not, for I am not yet ascended to my Father,” but to Thomas He said, “reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.” Able biblical expositors have given many answers to this question: the following may be regarded as the most simple and satisfactory. Mary had fallen at our Lord’s feet, and, in the way common in the East, clasping his knees, worshipped him. (Matt. xxviii. 9). Jesus forbids this. First, because now there was no need to touch Him, as she already believed. Secondly, our Lord

was entering upon a new kind of life, which would neither admit nor require the evidence of a touch, and Mary must be taught that the freedom of intercourse which had been appropriate to his earthly life, must now give place to a more elevated and spiritual fellowship. But, Thirdly, and principally, our Lord would not have her occupy time, that was so precious, in manifesting love even to Himself. Every moment in which she indulged her affectionate adoration of her Lord, his disciples would remain in the darkness and the distress of unbelieving fear.

Freely paraphrased, our text may be read, "Hold me not ; consume not the precious moments in expressing joy and affection, but hasten to my brethren, and say unto them, I ascend, &c. I shall not immediately depart, and adoration can be expressed at another time, and in a different manner."

There is not unfrequently a species of refined selfishness in indulging religious feeling. A dreamy or sensuous expression of love to Christ, however sincere that love, must never be allowed to take the place of active service. Duty must ever be our pole-star. To spend hours gazing on a crucifix, with our thoughts occupied with the bodily sufferings of our Lord, is a sensuous luxury, that some indulge at the expense of the more robust and active duties of the Christian life. Adoration and praise is a gratification that must be denied, when the voice of authority says, "Go to my brethren." It was not our Lord's pleasure that Mary should now employ time in expressing her affection for his person, she was required to show this by speed in his service.

The theme of our text is, Christ teaching us how to think about Himself. He is emphatically the Alpha and the Omega of his own ministry. To Himself He attracts the thought, the faith, and the love of his people.

I. WE ARE TAUGHT, BY OUR LORD'S MESSAGE TO HIS DISCIPLES, TO THINK OF THE STRENGTH AND CONSTANCY OF HIS LOVE. "My brethren," a term of endearment. (1.) Applied to those who had but recently acted towards Him in the

most cowardly and cruel manner. Peter had denied Him, when being condemned to a cruel death, after boasting his constancy. "Though all men," &c. All had forsaken Him and fled, when a word, or even a glance of sympathy would have been of inestimable worth. (2.) Applied to those whose state of mind was most dishonouring to Himself. Forgetting, or treating as false, his repeated solemn declarations respecting his death and resurrection, they gathered together, cowering and alarmed, as birds when the eagle or the hawk hovers in the air. (Mark xvi. 10—13; Luke xxiv. 11—21.) Thinking, probably, of cruel deception, of hopes and prospects wrecked, of the peril of ending their lives by crucifixion, as their leader had his, they hide themselves in the upper room for fear of the Jews, and "mourn and weep." Yet Jesus calls them, "My brethren." (3.) They are addressed thus in a momentous crisis of his own history. It is the moment of conquest over sin, death, and the grave. The crown of victory is about to be placed on his brow amid the hosannas of the admiring universe, yet He is sufficiently composed, and at leisure, to think of his doubting distressed disciples, and to send a special message calculated not only to assure of forgiveness, but also to open up a prospect of glory and honour beyond any they had expected in their most sanguine moments. (4.) They are called "My brethren" without the slightest hint of their unworthy conduct towards Himself. When Joseph revealed himself to his brethren, he not only said, "I am Joseph," but, to prove his identity, or inadvertently, not thinking of the painful thoughts which his words would occasion, he added, "whom ye sold into Egypt." But when Jesus sent to his disciples, there is not a hint of their recent conduct. They are in trouble, that is enough; He sends to them a message overflowing with kind interest, and ardent love; denying the messenger the gratification of adoring at his feet, that not an unnecessary moment might be lost before they are assured that there is no cause for the fears that thrill their bosom.

What a contrast to human love, how disinterested, how tender, how enduring ! How serenely his people may repose in Him, whose love is from everlasting to everlasting !

II. WE ARE TAUGHT, BY OUR LORD'S MESSAGE TO HIS DISCIPLES, TO THINK OF THE COMPLETION OF HIS EARTHLY WORK. "I ascend unto my Father, and " &c. This clearly teaches that the work which brought Him from heaven to earth had been carried on to completion, and that his longer stay was unnecessary. As the labourer leaves the field when it is cultivated, awaiting the results of his toil in the abundant harvest ; as the mariner leaps on shore when, the voyage being over, the vessel casts anchor in port ; as the warrior returns home when the foe is subdued and the field won ; so our Lord turned his attention to heaven immediately on the completion of his earthly work. For three and thirty years He had been a voluntary exile in our world, engaged during that long period in a work such as no human nor angelic being could ever have presumed to undertake, a work fraught with the mightiest interests to God, to man, to the world, to the universe ; the results of which will extend to untold myriads, and to the ages of eternity.

(1.) In his own pure and noble life He had presented a perfect example of what men should be. (2.) In his person, teaching, character, and works, He had supplied the most advanced revelation of God. (3.) In his death He had atoned for the sins of the world, and laid the basis for the universal offer of pardon and eternal life. (4.) In his resurrection from the grave He had given the pledge that his people also should rise, and that the last enemy should be destroyed. His work is finished ; and now He who so long and patiently waited his Father's will, and did his Father's business, turns his eyes homeward, saying, "I ascend unto," &c. His disciples who mourned, because He was dead, are taught to think of Him as alive. They were well nigh in despair thinking his work frustrated ; but they are taught, henceforth, to think of it as finished, and stamped with his

Father's approval, challenging the admiration of the universe in all the grace and power of perfection.

Thus to think of Christ's earthly work was important to themselves—peace—stability—assurance of heaven. Important to their message of salvation to a lost world. Important to the glory of their Lord, his work is perfect, all the glory of saving must be his. The foundation is laid, the fountain is opened. Pardon of sin, and power to conquer sin, flow from Him. "When he had by himself," &c. (Heb. i. 3.)

III. WE ARE TAUGHT, BY OUR LORD'S MESSAGE TO HIS DISCIPLES, TO THINK OF THE POWER AND DOMINION ON WHICH HE HAS ENTERED. (1.) Our thoughts are turned to his personal rest and honour. "Ascend," what a contrast to his "descent." "My Father." (John xvii. 15.) (2.) To the fulfilment of his promise respecting the outpouring of the spirit. (John xiv. 25, 26; xv. 26, 27.) (3.) To his prevalent intercession. (Heb. ii. 9, 10, 11; vii. 24—28.) (4.) To his unlimited authority and power for the promotion of our interests. "All power is mine," &c. "He is the head over all things," &c. "Lo, I am with you alway," &c. "The Lord stood by me," &c. (5.) To the certainty of his final recompense in the conquest of the world. "He must reign till all enemies," &c. The aspect of the Church and of the world may be discouraging, but all changes—political, commercial, and ecclesiastical—must be subordinated to the glory of Him who has ascended to the right hand of the throne of God. (6.) To his certain return to receive us to Himself—"In my Father's house are many mansions," &c. In the light of our Lord's ascension, death loses its terror, and the grave its gloom. What is death?

"No tyrant now, but servant, whose chief task
Is to unbind
The chains by which the children of the king
Are here confined.

“For since Christ’s body rose from out the tomb,
 And sought the skies,
 So the whole race of man now joined to Him,
 Like Him *must* rise.

“Oh! false, ungrateful words to call the grave
 Man’s long last home!
 ’Tis but a lodging held from week to week,
 Till Christ shall come.

“It is a store of which Christ keeps the key,
 Where in each cell
 Are laid in hope the vestments of the souls
 He loves so well.

“And when He comes upon his marriage morn,
 In light arrayed,
 He will invest his own in the same forms,
 All glorious made.

“Save us, for we are thine by bond and pledge;
 To Thee we trust
 That which we hold most precious when we say,
 ‘Dust unto dust.’”

IV. WE ARE TAUGHT, BY OUR LORD’S MESSAGE TO HIS DISCIPLES, TO THINK OF THE ONENESS BETWEEN HIMSELF AND HIS PEOPLE. “My Father and your Father, my God and your God.” Whilst there is an essential difference of relationship as sustained to God by Christ and his people, there is also an important similarity. The words suggest—(1.) Mutual relationship. (2.) Mutual resemblance. (3.) Mutual interests. (4.) Mutual possessions. (5.) Mutual prospects. To think of Christ as living, as possessed of power, as in constant connection with us, is to meet the desires of his own heart, and thus to realise the power of his death, and the power of his resurrection, in making our lives pure, and noble, and godlike.

London.

J. BOWERY.



Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough *HOMILETIC* treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The *HISTORY* of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) *ANNOTATIONS* of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The *ARGUMENT* of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The *HOMILETICS* of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately deduced, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: Good Reasons for Worship.

“O Lord our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings
Hast thou ordained strength
Because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands
Thou hast put all things under his feet;
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O Lord our Lord,
How excellent is thy name in all the earth!”—Psa. viii.

HISTORY.—The characteristics of this poem are quite sufficient in themselves to justify the general belief that David was its author,

but the particular occasion of it no one knows. There is so little that is local or earthly about it that it might have been penned in another sphere. The magnificent lyric is worthy of an angel's pencil. It is probable, say some, that David wrote it when a youth, watching as a shepherd his father's flocks. The spirit of poetry, wherever it exists, is especially strong in youthhood, and David's early pastoral life was admirably adapted to evoke it. It was perhaps at night, watching his flocks browsing on the hills, that the nocturnal heavens stirred the poetry of his young soul. The full-orbed moon rolling in its majesty, and the thousand bright constellations looking down upon him, evoked in his heart the grand sentiments embodied in this poem.

ANNOTATIONS.—“*To the chief musician upon Gittith.*” The word “Gittith” is supposed to refer to a musical instrument, so called either as being common among the Gittiths, or as being derived from gath, a wine-press, as denoting an instrument which was used by those accustomed to tread the wine-vat, and intended to accompany the songs of the vintage. The former is the more probable, as David at one time dwelt amongst that people, and no doubt became acquainted with their musical instruments.

“*O Lord our Lord (Jehovah our Lord), how excellent is thy name in all the earth!*” The “name” is equivalent to Himself. The idea is, How great art thou in all the earth! If the earth means the material world, God's attributes are manifest in every part; if it means human history, his name is made glorious in the government of mankind.

“*Who hast set thy glory above the heavens.*” The word “hast set” is in the imperative mood. The language may be regarded as a prayer. It may mean give or place thy glory above the heavens. We are inclined, however, to regard it as a statement of a glorious fact, as meaning, “Thou diffusest abroad thy glory over the heavens.”

“*Out of the mouth of babes and sucklings hast thou ordained strength.*” Christ quotes this passage (Matt. xxi. 16) to vindicate the conduct of the children in the temple, crying, “Hosanna to the Son of David.” The idea of the passage is that God will accomplish a work requiring great power, such as stilling the enemy and the avenger by instrumentality as feeble as babes.

“*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.*” “An expression,” says Alexander, “borrowed from the habits of men, to whom the fingers are natural organs of contrivance and construction, the ‘moon and stars which thou hast fixed,’ or settled, in their several spheres. As we constantly associate the sky and sun together, the latter, although not expressly mentioned, may be considered as included in the subject of the first clause. Or the mention of the moon and stars without the sun may be understood to mark this as an evening hymn.”

“*What is man, that thou art mindful of him? and the son of man, that thou visitest him?*” The idea here is very manifest. It is man's unworthiness of the attention that the great God has given

him. His unworthiness, however, appears not in comparison to the material universe, the moon and stars, for he is superior to these; but in comparison with God, the Creator of all.

“*For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*” “The angels.” The Hebrew word, *Elohim*, the common word for God, is used here. But the word being plural in its form, is sometimes used in a more vague and abstract sense for all conditions higher than our own. (1 Sam. xxviii. 13; Zech. ix. 7.) It may be regarded, therefore, here, as representing superhuman beings, such as angels.

“*Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet,*” &c. This verse states generally the extent of that dominion which God has given to man on the earth, and which is more particularly specified in the succeeding verses, including sheep, oxen, fowl, fish, and so on. This dominion was originally given to man at his creation, and, notwithstanding his fall, he still holds it to some extent.

ARGUMENT.—The same spiritual truth that is given in the first chapter of Genesis, that God made man in his own image, flashes from this psalm as a bright ray on the darkness of our present life. God's glory in nature is only here introduced to set forth in the most striking form his goodness towards mankind. This psalm is a hymn of praise to God.

HOMILETICS.—Homiletically, we shall regard this psalm as containing *good reasons for praising God*, or rather as setting forth God as commanding the highest adoration of mankind. He is here represented—

I. AS FILLING THE UNIVERSE WITH HIS GLORY. “How excellent is thy name in all the earth! Who hast set thy glory above all the heavens.”

First: *His excellence fills the earth.* (1.) In its natural constitution. Look at the terraqueous globe; in every part, great and small, God's glory shines. The visible manifest the invisible: “His eternal power and Godhead.” Every branch of natural science is a revelation of his excellent name. There is no speech or language where his voice is not heard. (2.) In its human history. Is not his glory seen in the powers, the inventions, the discoveries, the workings, the achievements of the human mind? The conception of every true thought, the rise of every pure feeling, the formation of every righteous purpose, the discovery of every truth, the accomplishment of every useful work, all reveal the excellency of God. In the events of human history He is revealed too. The march of science, the advance of commerce, the progress of legislation, the

rise and fall of empires, &c., all reveal Him. All human history is a revelation of God's excellent name. (3.) *In its redemptive economy.* This earth has a remedial system, here sins are forgiven, here souls are renovated and saved. Christ is the founder of this system, the Gospel its revealer and its instrument. "Great is the mystery of godliness, God manifest in the flesh," &c.

Secondly: *His excellency is above the heavens.* His glory is seen in the heavens. "The heavens declare the glory of God," &c. But his glory is said to be *above* the heavens. How high are the heavens? Too high for human thought to reach. God's glory is above them. How great is God! God is represented here—

II. AS HONOURING THE FEEBLEST INSTRUMENTALITY. "Out of the mouth of babes and sucklings hast thou ordained strength." In carrying on the government of the world he employs even "babes and sucklings." He does not depend like human sovereigns on the great and mighty. In truth, there is no great and mighty with Him. He makes the weak mighty, and the mighty weak. History abounds with examples of God accomplishing great ends by feeble means. Take as examples—

First: *The exodus of the Jews by Moses.* It was a poor babe discovered on the banks of the Nile that crushed Egypt's proud despot, and led forth the chosen tribes to freedom.

Secondly: *The redemption of the world by Christ.* Who is to make atonement for human sin, establish a system of truth upon the earth, and work out the world's moral restoration? A despised man of Nazareth who was born in a stable and cradled in a manger.

Thirdly: *In the propagation of the Gospel by feeble men.* Who is to bear the Gospel throughout the world? Frail and erring man. "We have this treasure in earthen vessels," &c. "God has chosen the foolish things of the world to confound the world." This truth serves two important services—(1.) To check an unholy humility. The humility which leads a man to conclude he is too feeble in power, too weak in talent, to do anything serviceable for the universe and acceptable to God, is a corrupt feeling. And the fact that God employs "babes and sucklings" to do his work

serves to counteract this unvirtuous spirit. (2.) To check an unholy pride. There is a tendency even in the best of men to ascribe any work they accomplish of worth and service to their own skill and ability. The fact that God employs "babes and sucklings" shows that the excellency of the power is from God and not of man. God is represented here—

III. AS CREATING THE WONDERS OF THE STELLAR HEAVENS. "When I consider the heavens, the work of thy fingers," &c. A figurative mode of representing the skill and delicacy of the work. "The moon and stars which thou hast ordained." How does the study of these heavens impress man with the glory of God! Who can compute the number of yon flaming orbs? The telescope has discovered 100,000,000 fixed stars, each of which is supposed to be the centre of a system, like our own. But these are only a few sparkling sand-grains on the shores of immensity. Think of their infinite *variety*. No two alike. Think of the swiftness and regularity of their revolutions. Consider the heavens! Man, thou art the only being on earth that can do so. They are stretched over thee like an open volume for the purpose; and their proper study will exert a godly influence on thine heart. It did so now with the Psalmist. "Lift up your eyes on high, and behold who hath created these things," &c. (Isa. xl. 26.) God is represented here—

IV. AS REGARDING MANKIND WITH HIS SPECIAL FAVOUR. The Psalmist seems to be impressed with God's infinite goodness to man in three respects:—

First: *In the greatness of the attention He pays him.* "What is man that thou art mindful of him? and the son of man, that thou visitest him?" He is constantly attending to man; He never leaves him. His constant visitation preserves his spirit.

Secondly: *In the greatness of the nature He has given him.* "Thou hast made him a little lower than the angels." How great are the superhuman beings called angels! The Bible represents them as wonderful in intelligence, in devotion, in celerity and power. Man is only "a little lower." How great his nature! Who can estimate the greatness of a human soul?

Thirdly: *In the greatness of the authority He entrusts to*

him. "Thou hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet," &c. The expression, "all things," must of course be taken with limitation : man cannot regulate the planets, control the winds, or govern the ocean, but he has dominion over the things specified here. Over the living tribes of the earth, "sheep and oxen," the beasts of the field. Most of the animals that man now turns to his use were once wild. He has tamed them and made them his servants. "The fowls of the air," these are under the government of man. He shoots them, keeps down their number, checks their ravages, and turns them to his use. "The fish of the sea,"—he penetrates to the depth of the ocean, and captures the leviathans of the deep. Man received this authority at his creation : "And the fear of you, and the dread of you, shall be upon every beast of the earth, and every fowl in the air." His dominion becomes more extensive and absolute as his intellectual and moral culture advances. Already he has made the fire his steed, the lightning his messenger, and the ocean his highroad.

Are there not, then, good reasons in this Psalm for celebrating the praises of God? No Psalm is more frequently quoted in the New Testament than this—Matt. xxi. 16 ; 1 Cor. xv. 14—17 ; Ephes. i. 22 ; Heb. ii. 6—9.

It reminds us of our heavenly origin, wonderful natures, and sublime destiny. It takes us back to the golden age, the age so beautifully sketched by an old poet :—

"Happy those early days, when I
Shined in my angel-infancy !
Before I understood this place,
Appointed for my second race,
Or taught my soul to fancy aught
But a white, celestial thought ;
When yet I had not walked above
A mile or two from my first love,
And looking back, at that short space
Could see a glimpse of his bright face,
When on some gilded cloud or flower
My gazing soul could dwell an hour,
And in these weaker glories spy
Some shadows of eternity ;
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense
A several sin to every sense,

But felt through all this fleshly dress
Bright shoots of everlastingness.
O, how I long to travel back,
And tread again that ancient track !
That I might once more reach that plain
Where first I left my glorious train ;
From whence the enlightened spirit sees
That shady city of palm-trees !
But, ah ! my soul with too much stay
Is drunk, and staggers in the way.
Some men a forward motion love,
But I by backward steps would move ;
And when this dust falls to the urn,
In that state I came, return."—H. VAUGHAN.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT : *Gospel Reformation, Great and Gracious.*

"And you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : among whom also we all had our conversation in

times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 1—10.)

ANNOTATIONS.—"*And you hath he quickened, who were dead in trespasses and sins.*" The words "*hath he quickened*" are not in the original, but are supplied by our translators. The apostle describes the past spiritual condition of the Ephesians as a condition of death. What this death is will appear in our Homiletic remarks; the cause of it is, however, here stated, "*in trespasses and sins.*" The preposition *by* might as well be employed as *in*. The idea of the apostles, I think, is that their moral death arose from sins, which is the solemn and undeniable fact. *Dead by your trespasses and sins*, this is the rendering.

"*Wherein in times past ye walked,*" &c. Their death was not inactivity; they *walked*, but their walk was "*in trespasses and sin.*" Sinners, though in a sense dead, are earnestly active.

"*According to the course of this world.*" The course of this world, its general flow, is that of sin, and according to this the sinner walks.

"*According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.*" The reference here is, undoubtedly, to Satan, who, in Corinthians, is called the god of this world; in John, the prince of this world; in Matthew, the prince of demons.

"*The prince of the power*" may be rendered prince of the empire. Perhaps the apostle means by the expression that he is the mighty ruler of all the evil, superhuman spirits that influence mankind. That Satan and evil spirits work in men, influencing their opinions, feelings, and conduct, is often taught in Scripture. (Matt. xiii. 38; John xii. 31; viii. 44; Acts xxvi. 18; 2 Cor. iv. 4.)

"*Among whom also we had our conversation in times past.*" In this passage, as well as in this epistle, it should be borne in mind that the apostle uses "*you*" to designate Gentiles, and "*we*" to represent himself and the Jews. He teaches here, therefore, that both Gentiles and the Jews are, before their conversion, in this sad moral condition.

"*In the lusts of our flesh, fulfilling the desires of the flesh of the mind.*" Elliott renders this, *Doing the desires of the flesh and of the thoughts.*

This may include the gratification of the gross animal passions, and the working out of the ungodly thoughts and the purposes of the mind.

“*And were by nature the children of wrath, even as others.*” The word nature, φύσει, does not mean constitution, but the moral state of a man prior to his conversion to Christianity. “Children of wrath” here does not mean born of wrath, no more than children of disobedience means offspring of disobedience; the meaning is, that in their unconverted condition, they were exposed to the Divine displeasure.

“*But God, who is rich in mercy for his great love wherewith he loved us even when we were dead in sins.*” These words coming immediately after the word “wrath,” show that Paul had no idea of wrath in God in the sense of malevolence, for he describes God here as “rich in mercy” “because of his great love”; this mercy, moreover, was shown to them when they were “children of wrath.”

“*Hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*” These words express the fact that the connection between Christ and his disciples is so close, vital, and essential, that his life is theirs; they are quickened with Him, his resurrection is theirs; they rise with Him; his exaltation is theirs; they sit with Him. All the verbs used in this connection, συνεζωοποίησε, συνέηγε, συνεκάθισε, are in the past tense. They express what has already taken place, not what is future, not what is merely in prospect. The resurrection, the quickening, and raising up of Christ's people, were in an important sense accomplished when He rose from the dead and sat down “at the right hand of God.” (Hodge.)

“*That in the ages to come he might show the exceeding riches of his grace.*” “In the ages to come,” ἐν τοῖς αἰῶσι τοῖς ἐπέρχόμενοις. I take these words in their unlimited sense, not merely as referring to all the future periods of this world's history, but as referring to the future of all the moral universe; the manifestation of Divine grace to the universe through all future times is here represented as the great end of the redemptive economy.

“*For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*” Salvation is of God's grace and not of man's works, although man's faith is required, man's faith itself is, in a high sense, God's gift.

“*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*” This passage is designed further to show that salvation must be ascribed not to human merit or effort, but to God's free grace. Whatever good there is in us is his creation. “We are his workmanship created in Christ Jesus,” &c.

ΠΟΙΗΤΙΚΑ.—This passage, though its language is somewhat complicated, sets forth most manifestly the greatness and graciousness of Gospel reformation.

THE Gospel is a reformatory system, it is revolutionary in its spirit and in its aim. It uproots the noxious in life, and plants the wholesome. It pulls down the corrupt, and builds up the holy. It burns up man's old moral heavens on earth, and creates new ones "wherein dwelleth righteousness." It reforms society by reforming the individual man; it reforms the individual by regenerating his spirit, and making him a new creature in Christ Jesus. It works from the centre to the circumference.

I. THE GREATNESS OF GOSPEL REFORMATION. The greatness of the change it effects in mankind will be seen if we consider two things which are so prominently set forth in this passage.

First: *The state of man preceding its work.* There are several striking expressions in this passage indicating the original depraved condition of sinners, their condition before the Gospel touches them. (1.) They are *morally dead*. "Dead by trespasses and sins." What is moral death? Not insensibility, for sinners feel; not inactivity, for sinners act. What then? Destitution of the true principle of moral life. What is that? *Supreme love to God*. This is the true life of the soul. Humanity has lost it, and it is dead. Corporeal death is a separation of the soul from the body, moral death is the separation of the soul from godly love. (2.) They are *practically worldly*. "They walked according to the course of this world." What is the curse of this world? Carnal, sensual, devilish. The spirit of the world is their inspiration, the maxims of the world their law. (3.) They are *satanically ruled*. "The prince of the power of the air" works in them. He rules and fashions them to his purpose. (4.) They are *wickedly associated*. "Among whom also we all had our conversations in times past." Their social natures are so perverted that they are linked with the corrupt, all their social alliances are false and impure. (5.) They are *carnally debased*. "In the lusts of the flesh fulfilling the desires of the flesh. The body with its gross impulses dominates over the soul, they are "carnally sold under sin." Their souls are animalized. (6.) They are *perilously situated*. "Children of wrath." Where is the wrath? It is of their own creation. "They treasure up wrath." From the eternal law of retribution their sins must bring on them ruin.

Secondly: *The state of man succeeding its work.* The passage teaches that they are brought by the Gospel into the most vital connection with him who is the embodiment, the standard, and the medium of all human excellence. The Lord Jesus Christ. (1.) *His life is theirs.* "Quickened us together with Christ." That love which is the life of the soul has been imparted. This life is his life, "Together with him." They are quickened with his ideas, with his spirit, with his aim. (2.) *His resurrection is theirs.* They are raised. Raised from the grave of carnality, worldliness, and moral corruption, and their resurrection is with Him. "Raised us up together." Christ's resurrection is not merely the instrumental cause of their spiritual resurrection, but the inspiration and the type. (3.) *His exaltation is theirs.* They are made to "sit together in heavenly places in Christ Jesus." They are morally exalted, exalted in their power over themselves and over circumstances, exalted in their sympathies, ideas, and aims; exalted in their fellowships, they are in heavenly places now, their citizenship is in heaven. All this exaltation is enjoyed together with Christ. (4.) *His character is theirs.* "They are created in Christ Jesus unto good works. God has recast their character; He has moulded it after the idea embodied in Jesus Christ.. The general meaning of all these expressions is, thorough *Christianization*. Man, after the Gospel reformation has been effected, is like Christ in spirit and character. "He is conformed to the image of Christ." How *great* the change! How thorough, how sublime! How infinitely transcending all the reformations of men! This is the reformation that is wanted, this is the reformation that every true philanthropist should strenuously advocate and zealously promote.

II. THE GRACIOUSNESS OF GOSPEL REFORMATION. What is the great, originating, efficient, cause of this glorious moral reformation? The text answers the question. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Instrumental causes, such as the Word of God, Gospel ministry, Christian example and influence, are many, but eternal Grace is *the* cause which originates all, and blesses

all. The passage indicates four things concerning this Divine grace.

First. *It is great.* It is ascribed to the richness of mercy and the greatness of love. "God, who is rich in mercy, for his great love," &c. God's love is the spring of all his activities, it is as deep as his own heart; it is as infinite as Himself. "It passeth knowledge."

O Love! the one sun!
 O Love! the one sea!
 What life has begun
 That breathes not in Thee?
 Thy rays have no limit,
 Thy waves have no shore;
 Thou giv'st without merit
 To worlds evermore.

Secondly: *It is mighty.* It quickens, raises, exalts, re-creates human souls. It is as mighty as the power that raised Christ from the dead. How mighty is that power that thoroughly Christianizes even one soul. No power, but the power of God, can do that. "Not by might, nor by power."

Thirdly: *It is manifesting.* "In the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." The conversion of every one is *designed* to manifest it. The conversion of the sinner, though a good in itself, is not an ultimate end; the event has remote issues, ulterior points, bearings, and relations, interminable. "Ages to come"—intelligences that will rise thousands of years in the future, will study and adore the infinite grace of God in the spiritual reformation of mankind. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. i. 16.)

Fourthly: *It is unmeritorious.* "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works." The expression, "not of works," does not mean, of course, that men are to do nothing. This would be contrary to the general teaching of Scripture, contrary also to the constitution of the soul, and the nature of the work. Man is so constituted that no moral change can be effected in him irrespective

of his own efforts. He must work. All that the expression means is that man's works are not the *cause*. "By grace are ye saved through faith." But if faith is required, and it is an undoubted necessity, where is the freeness of the grace? Elsewhere Paul says, that "it is of faith that it may be of grace."*

Two remarks will explain this.

(1.) *Faith is essentially an unmeritorious act.* Because it is the simplest act of the mind, and an act for which man has a strong propensity, he has never taken credit for it, he never can. There is no virtue in believing.

(2.) *This essentially unmeritorious act is itself the gift of God.* Not a gift in the sense in which existence is a gift, but in the sense in which knowledge is a gift. It is a gift, because God gives the mental capacity for it, reveals the true objects for it, and furnishes the opportunities for studying the evidences essential to produce it.



Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. VIII.

SUBJECT: *The Borrowed Colt.*

"The Lord hath need of him."—Luke xix. 31.

Analysis of Homily the Eight Hundredth.

THERE cannot be much doubt that, in this expression, the Lord refers to Himself. How far this was understood by the owners of the colt, was, to say the least, extremely uncertain. It is doubtful, indeed, whether the two disciples themselves, though well aware in whose name they were speaking, were equally well informed as to his real pretensions and nature. To us, who look down on the history from the present height of the Church, and who have been taught by these disciples and their

* See HOMILIST on this text.

followers all that they afterwards learned about Christ, the words have a significance even deeper than they probably appeared to have at the time. They are all the more worthy, therefore, of our prayerful thought. Let us consider them as involving, I. An affecting acknowledgment; and, II. An irresistible plea.

I. AN AFFECTING ACKNOWLEDGMENT. Our Saviour, in assuming our nature, assumed our condition as well. He became dependent. He became needy. Various indications of this are found in the records of his life. As an infant, like other infants, he was dependent on a mother's affection and care, and required a place of rest for his infantile limbs. As a child, we are morally certain that he was not fed and sustained by miracles, but by ordinary parental forethought and exertion. As a man, we believe that, before commencing his ministry, He depended on his own labour for his bread. Afterwards we know that He depended on the ministrations of others. We know, also, from the temptation in the wilderness, that this was a dependence in reality, not in name; and that He was no more permanently above the necessity of daily bread than any of ourselves. And, not to dwell on all that is implied in the mention of his thirsting, sleeping, being weary, and so on, we see by his desire for companionship when in sorrow (Matt. xxvi. 40), by his touching reproach to Judas (Luke xxii. 40), and by his grief over the hardness of men's hearts (Mark iii. 5), how much He stood in need, in a sense, of human sympathy and kindness.

No proud, independent, solitary manner of life, therefore, was his amongst men. On the contrary, in the very same manner as ourselves, and sometimes to the very same extent, though never from exactly the same cause, and always so as to receive much less than He gave, He habitually depended upon help.

Now our text is especially valuable as an open acknowledgment of this truth. The nebulous light of other passages is concentrated here as a star. "The Lord hath need." So the Lord Himself said; so the disciples were taught to repeat; so evangelists, to record. Let us observe, with deep admiration, all the humiliation it reveals! How extreme the state of poverty which had to ask such a loan! Many of the Saviour's personal friends, it is

true, had much wealth and more love. They would have done almost anything for his sake. He was rich, therefore, in the riches of his friends; and very uncommon wealth this is, too, in more senses than one. It is also true, of course, if you go into the question of desert, and if you consider a man wealthy in proportion to the obligations he has laid on his friends or his country by his good deeds, that there never was a man of more wealth than the prophet of Nazareth. At the same time, in Himself as a man, in regard to the legal possession of property, and such exclusive command of resources as the law could enforce, there never was a poorer man in the world. After He ceased to live by labour, He lived on charity till his death.

Such was the rule He had laid down for Himself. Other men assume vows of poverty. It pleased Him to observe them. And this, moreover—as every other drop in his cup of sorrow, every other thread in his garment of shame—for us men, and for our sakes. The “Lord had need” of the colt, because He had work to do with it on our behalf. This true Melchizedek, this King of Righteousness, was content, as a general rule, to pass unrecognised through the world. But He would not allow it to be supposed (deceitfully), that He had no claims as a King. We find, accordingly, that He addressed the people “as one having authority” (Matt. vii. 29), that He acknowledged his kingship to Pilate (Matt. xxvii. 11), and asserted it to the disciples (John xiii. 13). So, on this occasion, once, before all, He who had formerly thrust a crown away from Him, now makes a public entry after the manner of a king; and not only so, but justifies the children who so salute Him, and then proceeds, after the manner of a sovereign, to visitatorial acts. How distinct, therefore, and yet, at the same time, how characteristically modest, is his claim. The claim, it would seem, must be made as one part of his appointed mission; but how still and quiet the voice in which it is made. It is the ancient prophecy to the letter. (Zech. ix. 9.) And it is an additional touch to the picture, a still deeper note in this subdued but beautiful harmony, that the animal which the Saviour rode was but a borrowed one after all! Could anything better become Him who is the King of men’s hearts?

II. THE IRRESISTIBLE PLEA involved in our text follows naturally from these thoughts. We cannot suppose for a moment, if the owners had refused to lend the animal, that the Saviour's design would have failed. There were hundreds of other owners, multitudes of other animals, myriads of other methods, which the Lord Jesus might have used. It would have been the owners' loss; and not his. But the truth is, they do not appear to have hesitated for a moment. With all the probable scantiness of their knowledge, they knew quite enough to decide them. If they knew nothing more than this, that he who was spoken of as "the Lord," had a real right to that name, and that he really required their property for his use, did not this alone preclude the possibility of reply? Who can refuse anything when it is the Lord who requests? Whatever it be that the Master asks for, He can but ask for his own.

This, to them; to us with our superior knowledge, there is still superior cogency in the plea. It pleases our gracious Saviour to act on this principle still. He is perpetually asking his people to assist in his work; and He is perpetually asking them on this ground, that He "has need" of their help. Not, of course (as before), that He so requires it as to be unable to do without it. No man, it is said, is indispensable to society: whatever his qualifications and position, there is a kind of anastomosing property in the community which effectually prevents this. This is indisputably true of that society of which Christ is the head. No member of it, no member's services, gifts, labours, or talents are essential to Him, or to it. Yet He sees fit to employ them—and that not of constraint, but willingly; not by command but request; as though we did Him a favour by consenting. Surely this is an irresistible way of putting what should be irresistible enough in itself.

This subject is susceptible of a great variety of applications. It applies, *e.g.*, to our gifts. Those labours of love which God puts into Christian hearts to devise, he asks Christian liberality to support. He preaches the Gospel by men, not by angels; He does not supersede, but sanctify, human gifts and attainments; He feeds his ministers, and conveys his missionaries, and spreads his word, not by miracles, but by money, or rather by that of which money is only the representative and result.

When we are asked, therefore, to aid in such purposes by our gifts, let us ever remember the true author and the real ground of the request. It is Christ Himself who condescends to borrow them from our hands:—I say to “borrow” advisedly.

The same is true again of our worldly labours. We have need of them, most of us, for ourselves. So have our families; and our friends. So has Christ; or He would not ask them from us. This may greatly sweeten and sanctify daily drudgery, and make it a daily sacrifice to his praise. So of temporal losses and disappointments. What we lose (or rather seem to lose), He has gained. So of every bodily infirmity and trial. Christ, in some way, has need of it; and if we submit to it willingly on this ground, it becomes a burnt-offering to his glory. And so, finally, of those bitterest of sacrifices, those which bereave us of our friends. “The Lord had need” of them. “The Master is come, and calleth for thee.” Who can refuse, who can linger, who can repine, in that case?

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THE FOREIGN PULPIT. — No. VIII.

SUBJECT: *Life in Fellowship with God.*

“Now his parents went to Jerusalem,” &c.—Luke ii. 41—52.

Analysis of Homily the Eight Hundred and First.

THE life of Jesus has a twofold significance for us: He is our reconciliation and our example. It is in this latter sense that we have to regard Him now.

This is the only story we hear of the youth of Jesus. We would gladly know more of his boyhood and youth, but this is enough: we have here an insight into the unfolding that was going on. His words to his parents here give a glance into his inner life, and show the hidden course of his thoughts. His own words are the principal ones in the narrative, and for the

sake of them is the story recorded. This is the first view we have of his inner life. We will call it his life in fellowship with God. This is our subject—**LIFE IN FELLOWSHIP WITH GOD.**

I. PONDER THE NARRATIVE. It shows us the child Jesus ; has, by special Providence, been preserved to us ; it helps us to understand the man. We are told little of the childhood of Jesus, but beyond doubt He developed gradually like other children. He came gradually to appreciate the outward world ; gradually the powers of his mind stirred and unfolded ; gradually He learnt to understand his circumstances ; gradually his consciousness awoke. God has given to each of us a mental capacity, and as we unfold we become conscious of this. It was so with Jesus, only that there was something else in Him ; there was an inner relation to God such as other men knew not. The image of God was upon Him. A bond of fellowship, such as no other has known, bound Him to the Father. His eternal life and fellowship with God were not disturbed by assuming this form. He saw in Mary and Joseph his parents, and was subject to them as only such a child could be. He lived in the house, lived with other children, attended school and learnt as children do. He grew in wisdom as in age, but his soul was ever with God, in fellowship with Him ; and this of nature, not education, unfolding as his mind unfolded.

Piety was the ruling spirit in the house ; and there clustered about it memories and traditions of the doings of God. Often the boy sat at his mother's knee, listening to the marvellous and stirring stories of Old Testament history ; its pregnant narratives, its rich prophecies captivated his soul. He bore a relation to them : they spoke to Him as they could to no other man ; they were the home of his soul. We know his after life, his habit of retirement and solitude ; in the habit of the man we recognise the custom of the child. His chamber and the lonely heights of Nazareth witnessed his fervent prayers.

At the age of twelve, the Israelitish boy became a "son of the law," became subject to the law, observed the feasts and religious exercises of his people. Henceforth Jesus journeyed to Jerusalem to the feasts. This was his first journey, and is significant as recording the unfolding of his inner life and con-

sciousness. The journey from Nazareth to Jerusalem would occupy about three days. It is easy to imagine the deep impression that would be produced on the lad by the journey itself, by the company, their conversations and songs, and then by the holy city and its associations, by the temple and its services, by the feast and the celebrants. The dim presentiment slumbering in his soul burst forth to the full light of consciousness. His parents missed Him in the vast crowd; searched anxiously, returned to Jerusalem and found Him among the Rabbis. That Jesus should miss them, and in the Temple should forget the return home, we can easily understand. He was conscious of a new life, felt as if He was in his proper home. The masters of Israel were here too. His instruction at Nazareth had been defective enough; how many the questions He would have to ask! The Temple had special apartments where instruction was imparted; He forgot every thing else, would not leave the Temple day nor night, and the doctors were amazed at the wisdom of such a youth.

This was not a mere precocious child. Jesus was not a scholar of the Rabbis, but of God. His wisdom differed from that of Jewish theologians. Their wisdom was mere scholarship and hair-splitting; his wisdom was of God, through fellowship with Him, and went to the root of things. It was a knowledge of Himself. What He learnt of man only served as the occasion of knowing Himself. All his thinking was intimately connected with his personal relation to God—his Father. This gave significance to the day that brought Him to Jerusalem. The slumbering presentiment ceased to be a dream. The mystery of his nature became clear to Him as the light: "My Father." What He had long felt He now knew; "Wist ye not," &c. "Thy father and I have sought thee sorrowing."—"I am about my Father's business," is his reply. He now first realizes what He is. It is the first time He says, "My Father," as opposed to his earthly parents, as distinguishing Him from all other men; as He says henceforth through his life, never "our Father," but always "my Father." His life was one of fellowship with the Father. His parents did not understand, but He knew what his words meant. And this was only the beginning. Eighteen years He remained in Nazareth. The

dawn became ever brighter till the day came. The certainty of his sonship grew into the certainty of his vocation. He saw ever more clearly that the Scriptures testified of Him. The intercourse of prayer with his Father united his life on earth with his life in heaven, time with eternity. His life is all through a life of fellowship with God. His rest in toil, comfort in sorrow ; "I must be about my Father's business ;" "believe me that I am in the Father, and the Father in me."

II. ITS APPLICATION TO US. True He is the Son of God by nature, we by grace ; He is from eternity, we are of time ; but He has entered time to give us an example. Our life should be a life of fellowship with the Father.

Our early life is a time of "becoming." We unfold gradually, we come to know ourselves and the world gradually. We should come to know God. We have all become something, at least we have become older. Have become something in relation to God ? Perhaps we have children entrusted to us who are in the time of "becoming." We are anxious they should become something—something in God ? Our text teaches us that true nurture is to lead them to God. And however old we may be we are always becoming. It is so with our religious life. We are not to stand for ever on the steps ; we should enter the sanctuary ; we should become inwardly conscious that God is our Father, and that we are nearer to Him than we were. Sin, indeed, separates us from Him, but there is the cross—the gate of heaven, the way to the heart of God. The cross reveals his grace and mercy. Why not turn to it ? We cannot ? But does not God draw us to Himself ? And is not his love stronger than our rebellious hearts ? If we will yield we shall come near to Him. It is natural to live in God. It is God's eternal will that we should be his children. Life an enigma till it is life in God. "I must be about my Father's business." Manifold bonds bind us to the world and men, but before all these is the bond binding us to God ; let all go rather than this.

The issue of our becoming is that we find God our Father, and become children in Him. But we are to abide in Him in the time of toil and in the unrest of life.

The life of toil is ever restless, and never was more restless.

than it is now ; never were worldly claims more pressing. And what is the result ? The soul thirsts and even dies. But was it created for this ? But it must be so, you say. Well, work there must be, and gain, but “ what shall it profit a man if he gain the whole world,” &c. That the soul is neglected while business is cared for, must not be ; it must be saved. We must needs live, you say. But you must needs live in God. This is why you are here ; it is your highest vocation and first duty ; you must be about your Father’s business. Should time so absorb us that we should forget that we are called and designed to live in God ?

How is this to be ? With Jesus it was through the Scriptures and prayer. To make life bright and cheerful there must be that fellowship which is implied in the words—“ Wist ye not,” &c.

Dr. C. E. LUTHARDT, *Professor in Leipsic,*

By R. V. PRYCE, LL.B., M.A.



SUBJECT : *The God-seeking work, and God-seeking season.*

“ Seek ye the Lord while he may be found, call ye upon him while he is near.”—Isa. lv. 6.

Analysis of Homily the Eight Hundred and Second.

IMPLIED in the text is the appalling fact that man has lost the Lord, has lost the true sovereign and God of his being. Communion between them is cut off. Man has gone astray from God, and is now at a distance from Him. “ God is not in all his thoughts.” His presence and power are manifest in all things in the universe ; yet in the thoughts of the wicked He is not. The relation of the sinner to God is that of an alien, and enemy by wicked works. How appalling is this fact !

But there is another fact which is yet more appalling, viz., that man is unconscious of the terrible catastrophe which has befallen him. Intimations of it abound both around him and within him ; yet he fails to recognise them, or, recognising them, heeds them not. He has fallen from affluence and royalty into

the most abject degradation and poverty ; and, unless forcibly reminded of his former state, is content with his poverty and shame. This is the most terrible aspect of the ruin into which humanity has fallen.

But God does not abandon the lost one to his fate. He reminds him of his forfeited state and place ; He unfolds to his view the evil plight into which he has sunk ; He urges him to return to the home which he has left, and regain the royalty which he has lost, and become one with the God from whom he has alienated himself.

“Seek ye the Lord while He may be found, call ye,” &c. These words lead us to remark—

I. THE GOD-SEEKING WORK. “Seek the Lord.” We are exhorted to seek Him from whom we have revolted, and whose favour and presence we have lost. “We must seek the Lord,” not simply the knowledge of Him, as the commentators say, but Himself ; must seek to be one with Him. But the Scriptures represent God as seeking man : this being the case, is it not strange—not to say needless—to urge man to seek God ? Not by any means. The fact that He seeks us is the ground and reason why we should seek Him. If He did not seek us we could not be restored to Him. Because the Lord is seeking us our seeking Him is possible. Jesus Christ seeks us, therefore we may seek Him. God works in us, therefore we may “work out our own salvation.” The call of God to us, and his search for us, is our greatest encouragement in seeking Him ; for it is a pledge that our calling and seeking will not be fruitless. The reception of the prodigal on his return home, as described by our Lord, will illustrate this. The old father who had been slighted and abandoned by his son ever yearned for his return ; and when he returned he gave him the most hearty, most joyous welcome. So the great Father longs for the return of his rebellious children, He seeks them ; and, therefore, we are sure that when they return to Him He will “receive them graciously” and “love them freely.”

The text, in the words “seek” and “call,” indicates the *method* by which we should “seek the Lord.” We must return to Him by humble, penitential prayer ; must bow ourselves before Him,

imploing his mercy, forgiveness, and favour. Seek Him by the guidance of his own word. Seek Him under the inspiration of his own Spirit. Seek Him through the mediation of his own Son. Prove the sincerity of your search by endeavouring to comply with his own will. "Let the wicked forsake his way, and the unrighteous man," &c. You cannot seek Him under the control of "unrighteous thoughts;" you cannot seek Him in the ways of the wicked. Humbly, earnestly, believingly, seek Him, call upon Him, and He will hear you, and you will find Him. "Ye shall call upon me, and ye shall pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart." "Whosoever shall call upon the name of the Lord shall be saved."

Now, my position is, that this is the most *urgent* duty of sinful man, that it is supremely important that man should seek and find the Lord. We can be truly blessed only in union with God. He is supremely good and blessed—"God blessed for ever." His blessedness is in Himself, and his being and character. He is the supremely blessed because He is the supremely good. Now, the laws or conditions of blessedness are the same for all intelligent beings. To all beings of mind and conscience goodness is joy, holiness is blessedness. Before we can know the true blessedness of being we must become like God in character, and one with Him in sympathy. But while we are in sin we are unlike God, estranged from Him. "His thoughts are not our thoughts, neither are his ways our ways." It is only by seeking Him "while He may be found," and calling "upon him while he is near" that we can rise into that likeness to his character in which our well-being consists, or attain to that goodness which is joy. Apart from God there is no well-being, no joy; in union with Him an inexhaustible fountain of blessedness is ours. Therefore, "Seek ye the Lord," &c.

II. THE GOD-SEEKING SEASON. The text authorises two remarks. First: *There is a season when the Lord may be found,—a time when He is near.* He may be found *when we feel Him near to us.* There are times of spiritual awakening and revival, when we feel the presence and power of God; then may He

be found. There are occasions when we hear his voice, and feel his influence in the events of life; then may He be found. There are seasons when by the preaching of his word He awakens earnest thought, carries conviction to the conscience, and inspires the heart with noble desires; then may He be found. He is near now, now may He be found; for, "Behold, now is the accepted time; behold, now is the day of salvation." Now by his patience He is waiting for you; now by his word He is calling upon you; now by his Spirit He is striving with you. Oh, then, "Seek ye the Lord" now, "Call ye upon Him" now.

Second: *There will come a season when the Lord may not be found—a time when He will not be near.* Locally, He will be near to all beings everywhere and for ever; but, if any one persist in neglecting his merciful calls and gracious offers, there will come a time when such an one will hear no kindly voice from Him, will feel no saving influence from Him. There came such a time in the life of King Saul; and the lost man cried in agony,—“God is departed from me, and answereth me no more, neither by prophets, nor by dreams.” The day of God's forbearance may end, his Spirit may cease to strive, the heart which has long resisted Divine influence may become “past feeling,” and God may say, he is “joined to his idols, let him alone.” “My, Spirit,” He saith, “shall not always strive with man,” He forewarns of a day when they who have refused His calls and disregarded his goodness, in the midst of “calamity,” “fear,” “destruction,” “distress and anguish,” “shall call upon Him, but He will not answer; shall seek Him early, but shall not find Him.” Oh, yes, there will come a time when it will be too late for those who know not God to seek Him! Therefore, “Seek Him while He may be found,” &c. Seek Him now. *By your own interest I urge you to seek Him at once.* There is no well-being apart from Him. To-morrow may be too late to seek union with Him; should it be so, and you are then a stranger to Him, you will be utterly lost. Therefore, seek Him at once. *By the solicitude of God for your well-being I urge you to seek Him without delay.* Listen to His words,—“O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity,” &c. Would He so speak concerning a trifling

matter? Would He so urge if He were not concerned for your welfare? Seeing that He so urgently entreats you to return to Him, can there be any doubt as to your receiving a gracious welcome? Therefore, "Seek ye the Lord," &c.

Portsmouth,

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Variations on Themes from Scripture.

(No. III.)

SUBJECT: *Pharaoh's Alternations of Amendment and Relapse.*

THIS land of Egypt covered with frogs, Pharaoh was urgent with Moses and Aaron to "intreat the Lord" for him, and with conciliatory proposals in favour of the children of Israel. The plague of the frogs abated accordingly, Pharaoh hardened his heart as soon as he saw that there was respite. So with the plague of flies that came in grievous swarms into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt, so that the land was corrupted by reason of the flies; again Pharaoh besought Hebrew intercession, and pledged himself to acts of clemency; and again no sooner was the plague removed, than Pharaoh hardened his heart at that time also, neither would he let the people go. Plague after plague ensued—the murrain of beasts, the plague of boils and blains, and the plague of hail and fire; and so grievous was the last—smiting all that was in the field, both man and beast, as well as every herb and tree—that Pharaoh once more importuned Moses and Aaron, confessing his sins, imploring forgiveness, and promising amendment. Once and again he was heard and answered. "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart . . . neither would he let the children of Israel go." The plague of locusts, destroying all that the hail had left, made him call for the Hebrew brothers again in hottest haste,—entreating forgiveness

"only this once," and deliverance "from this death only." But the mighty west wind that swept away the ravagers had no sooner ceased to blow, than the hardening process again set in, and the tyrant revelled as of yore in his accustomed tyranny. How many more plagues might have been added to the ten—decade upon decade—with the like result, each facile amendment merging in a more and more facile relapse, it is superfluous to guess.

We read in Homer, as versified by Pope, that—

"The weakest atheist-wretch all heaven defies,
But shrinks and shudders when the thunder flies."

So Boileau satirises the "intrepid" scoffer, who puts off believing in God until fever prostrates him; who is almost as quick as the lightning to lift up his hands to heaven when the lightning glares across it, but laughs at poor feeble humanity as soon as the atmosphere is cleared and the storm quite spent :

"Attend pour croire en Dieu que la fièvre le presse;
Et, toujours dans l'orage au ciel levant les mains,
Dès que l'air est calmé, rit des faibles humains."

Lady Mary Wortley Montagu describes in one of her vivacious letters a stormy passage she has just made from Calais to Dover, and diverts herself not a little, as her ladyship's manner is, at the distress of a fellow-passenger, in alternations of anxiety as to being lost herself and losing her smuggled head-dress. "She was an English lady that I had met at Calais, who desired me to let her go over with me in my cabin. She had brought a fine point-head, which she was contriving to conceal from the custom-house officers. When the wind grew high, and our little vessel cracked, she fell very heartily to her prayers, and thought wholly of her soul. When it seemed to abate, she returned to the worldly care of her head-dress;" and the alternative exclamations of the distracted creature are liberally specified by Lady Mary; who then adds: "This easy transition from her soul to her head-dress, and the alternate agonies that both gave her, made it hard to determine which she thought of greatest value."

Lord Lytton, in one of his fictions, comments on the instinct, as he calls it, of that capricious and fluctuating conscience, belonging to weak minds, "which remains still, and drooping, and lifeless, as a flag on a mast-head during the calm of prosperity, but flutters and flaps, and tosses when the wind blows and the wave heaves." And an example to the purpose is given in the case of a selfish uncle, whose orphan nephews are all but coldly discarded until his own son is *in extremis*. "Mr. Beaufort . . . thought very acutely and remorsefully of the condition of the Mortons, during the danger of his own son. So far indeed from his anxiety for Arthur monopolising his care, it only sharpened his charity towards the orphans; for many a man becomes devout and good when he fancies he has an *immediate* interest in appeasing Providence." Such a man, in such a case, becomes at any rate lavish of promises, which perhaps at the moment he even intends to keep. But how are promises of this kind usually kept? Much after the manner predicated of Bajazet, by Acomat, in the French tragedy; a vaguely worded intimation, but definite enough in its scope: only let the pressure that extorts the promise be withdrawn, and gone will be the value of the promise too:

"Promettez: affranchi du péril qui vous presse,
Vous verrez de quel poids sera votre promesse."

Pope would consign such trifles light as air to the lunar sphere,

"Where broken vows and death-bed alms are found,
And lovers' hearts with ends of ribbon bound,
The courtier's promises, the sick man's prayers."

Why do these last make so slight an impression on bystanders? Mr. Whitehead says because it is not a living but a dying man that speaks; and a dying man who wants to live. "It is fear that cries out in agony, not penitence that prays." Fielding, in his masterpiece, moralises on the truism that be men ever so much alarmed and frightened when apprehending themselves in danger of dying, yet no sooner are they cleared from this apprehension, than even the fears of it are erased from their minds. It is much later in the same story, that the "hero's" avowed resolution, at a crisis in his fortunes, to sin no more, lest

a worse thing happen unto him, is ridiculed by a cynical acquaintance, as the effect merely of low spirits, and confinement—with the quotation of “some witticisms about the devil when he was sick.” The epigram in question is a favourite allusion with novelists and moralists of all sorts and sizes. There is a border freebooter of Scott’s, who, having recovered from a severe illness, thanks to the medical skill of the Black Dwarf, greets his benefactor, on horseback, all in bandit array, as soon as convalescent. “So,” said the dwarf,” rapine and murder once more on horseback !” “On horseback ?” said the bandit ; “ay, ay, Elshie, your leech-craft has set me on the bonnie bay again.” “And all those promises of amendment which you made during your illness forgotten ?” continued Elshender. “All clear away, with the water-saps and panada,” returned the unabashed convalescent. “Ye ken, Elshie, for they say ye are weel acquent wi’ the gentleman,

“When the devil was sick, the devil a monk would be ;
When the devil was well, the devil a monk was he.”

For it is not every vow taken in a panic, to become a monk if spared, that is kept as Luther’s was—‘devil’ though the anti-Lutherans of his day might account and call him. Young Martin saw one of his friends struck dead by his side, by a stroke of lightning, in 1505 ; and the sight moved him to utter on the instant a vow to St. Anne that he would become a monk if he were himself spared. “The danger passed over, but he did not seek to elude an engagement wrung from him in terror. He solicited no dispensation from his vow.” Brother Martin *ipso facto* approved himself no member of the fraternity of what Le Sage calls *nous autres, messieurs les diables*, in a passage that indirectly bears upon our theme, for it refers to the proverbial worthlessness of promises coming from that quarter : “Voilà de belles promesses, répliqua l’Ecolier ; mais vous autres, messieurs les diables, on vous accuse de n’être pas fort religieux á tenir ce que vous promettez.” The epigram runs, if not rhymes, as well in Latin as in English :

“Ægrotat dæmon, monachus tunc esse volebat ;
Dæmon convaluit, dæmon ut ante fuit.”

Referring to proverbs of this kind it is that Archbishop Trench says, that sometimes an adage, without changing its shape altogether, will yet on the lips of different nations be slightly modified—the modifications, slight as they often are, being not the less eminently characteristic. “Thus in English we say, *The river past, and God forgotten*, to express with how mournful a frequency He whose assistance was invoked, it may have been earnestly, in the moment of peril, is remembered no more, so soon as by his help the danger has been surmounted. The Spaniards have the proverb too; but it is with them: *The river past, the saint forgotten*, the saints being in Spain more prominent objects of invocation than God. And the Italian form of it sounds a still sadder depth of ingratitude: *The peril passed, the saint mocked*.” Men indulge in doubts of a Supreme Being, says La Bruyère, when they are lusty and strong; but with sickness comes belief, such as it is. “L’on doute de Dieu dans une pleine santé . . . Quand on devient malade, et que l’hydropisie est formée . . . l’on croit en Dieu.” Believes? As to that, the devils believe, and tremble. But how when the dropsy is relieved, and the trembling fit over? Dr. Johnson once adverted in conversation with Seward and Boswell to the evil life he led until sickness wrought a reformation, which, in his case, had been lasting. Mr. Seward thereupon observed: “One should think that sickness, and the view of death, would make more men religious.” But Johnson replied to this: “Sir, they do not know how to go about it; they have not the first notion. A man who has never had religion before, no more grows religious when he is sick, than a man who has never learnt figures can count when he has need of calculation.”* It is to be observed that the doctor claimed for himself a previous regard for religion, in quite early life; for some years it had, to use his own phrase, “dropped out of his mind,” but “sickness brought it back,” and he hoped he had never lost it since.

FRANCIS JACOX, B.A.

(To be continued.)

* Boswell’s “Life of Johnson,” April 29, 1783.

Biblical Criticisms.

Anathema from Christ.

"I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh."—Rom. ix. 3.

ALL who have ever thought of these words at all must have thought of them with wonder and amazement. How startling, how amazing they have been, is shown not more by the thrill, half of horror and half of noblest sympathy, with which we hear them, than by the attempts which men of colder nature, or tied up by logical formulæ, have made to evade them. The apostle, it is said, might have cherished that fearful wish in the days of his Judaism; in the time before his conversion he might have been content to undergo a temporary excommunication, to submit to pains and penalties like those of the men who were put out of the synagogue; he might have wished it for a moment, and then checked the wish; it was just a rhetorical hyperbole to express the intensity of his natural affection. From all these miserable and unworthy shifts of incompetent interpreters, we have now happily escaped; and as regards the literal meaning of the words, there is an almost wonderful unanimity. Critics of every school,* honoured, half-trusted, denounced, are agreed that the words can mean nothing else than this: that for his brethren's sake, his kinsmen according to the flesh, St. Paul was willing to accept all that is involved in the thought of everlasting condemnation, eternal separation from his Lord, yea—craved with a passionate earnestness that it might be so.

So accepted, the words present many aspects, and suggest many trains of thought. We may turn to them as the highest example extant of that heroic goodness (*ἀρετὴ ἡρωικὴ*) which other ages saw dimly as an ideal far distant, as showing how near the love of man could come to the love of Christ, as being what has been well called the very ecstacy of a love beside itself in the delirium of a charity illimitable. Does it not lead us on yet further? Does it not, if we understand it rightly, supply the true key to St. Paul's teaching as to the atonement by which man is reconciled to God? Does it not help us to take many

* It may be sufficient here to note the *consensus* of men who represent such different schools of theology as do Dean Alford, Dr. Wordsworth, and Mr. Jowett.

steps towards a clearer apprehension of what no man can grasp in its fulness, the mystery of atonement itself?

Terrible enough would have been that word *Anathema*, "accursed from Christ," if it had brought with it only the thoughts which a Jewish reader would have associated with it. To come under all the curses, dark and dread, which were written in the Book of the Law; to be cursed in waking and sleeping, going out and coming in, in buying and selling, in the city and in the field; to be shunned as a leper was shunned, hated as a Samaritan was hated, shut out from fellowship with all human society that had been most prized, from all kindly greeting of friends and neighbours: this was what he would have connected with the words as their least and lowest meaning. The Christian reader, possibly the Jewish also, would have gone yet further. The apostle's own words would have taught him to see more. To be "delivered unto Satan for the destruction of the flesh" (1 Cor. v. 5), to come under sharp pain of body, supernaturally inflicted, and to feel that that excruciating agony, or loathsome plague, was the deserved chastisement of a sin against truth and light; to be shut out from all visible fellowship with the body of Christ, and therefore from all communion with Christ Himself; to be as in the outer darkness while the guests were feasting in the illuminated chamber, here too to be shunned by those who had been friends and brothers—this would have been the Christian thought as to excommunication in the apostolic age.

But beyond all this, the apostle found a deeper gulf, a more terrible sentence. To be anathema from Christ, cut off for ever from that eternal life which he had known as the truest and highest blessedness, sentenced for ever to that outer darkness, the wailing and gnashing of teeth,—this was what he prayed for, if it might have for its result the salvation of his brethren. He had but just asked triumphantly, "Who shall separate us from the love of Christ?" (Rom. viii. 35.) Now he is prepared, for that reward, if it were so possible, to separate himself. In proportion to his experience of the life which was no longer his, but Christ's, who dwelt in him, in proportion to his anticipation of the glory yet to be revealed in the manifestation of the sons of God, was the measure of this marvellous sacrifice, not of a lower happiness for the sake of a higher, but of all, all of every kind, to which he was willing to submit.

And all this, we must remember, was for those who, as it was, were making his life, apart from hope in Christ, of all lives most miserable. Others had cast away their earthly life, as obeying their country's laws, defending their country's freedom, with armies looking on, and trumpets sounding for battle; or had

died as witnesses to the truth, martyrs to the cause of wisdom or had faced disease and death in many a foul and hideous form at the call of natural affection for friends, parents, brothers. Thousands have left names which mankind will not willingly let die, which stand nobly forth as beacons for the world to gaze at. Tens of thousands are written only in the book of God's remembrance, to be manifested hereafter when the thrones are set and the books shall be opened. But here there was no such motive, no such tie. It was not even for the "just man," irreproachably "righteous," lacking only the charm that draws out love; it was not for the "good man" (Rom. v. 7), genial, generous, large-hearted, for whom some one would even dare to die, that he ought to sacrifice himself. No; it was for those who "pleased not God, and were contrary to all men" (1 Thess. i. 15), through whom "the name of God was blasphemed among the Gentiles" (Rom. ii. 24), who dogged his footsteps everywhere, slandering his fair fame, and persecuting him in every city; it was for these, or such as these, that he was ready to be anathema from Christ. Here was his own precept carried to its highest point. He was "not overcome of that evil, but was overcoming evil with good." (Rom. xii. 21.) Wonderful as was that hymn of his in praise of charity, here was what went beyond even that. The words "endureth all things" received an interpretation which, had we not found in the apostle's own words, we should not have dared even to imagine.

Two or three thoughts connect themselves with this before we pass on to what appear legitimate inferences from it—(1.) That which St. Paul thus prayed for was in its very nature, we know, impossible. In whatever sense the words were originally spoken, they remained true in their application to such a prayer: "No man can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious, and it ceaseth for ever."* (Psa. xlix. 7, 8). Great as is the power which one man may exercise over the well-being of another, though disciple may owe his very self to teacher, and faithful pastors rescue souls as brands snatched from the burning, as sheep wandering and lost in the very valley of the shadow of death, this bearing of another's burdens, this acceptance of another's curse, lay beyond all human power. Each must bear his own burden. No man can say, as the patriarch's mother said of old, "Upon me be thy curse, my son." (Gen. xxviii. 13.) (2.) Though impossible in itself, human history has shown

* The primary meaning is obviously that, whatever else riches may do, they cannot avert the stroke of disease and death, either from their possessor, or those whom he loves.

wonderful approximation to it. Vicarious sacrifice, the voluntary acceptance of evil, labour, suffering, reproach, ignominy, of all that we connect with the idea of a curse, for the sake of some good which others are to gain by it, this has been the very law of all progress, the condition of all highest excellence. From the poor mother in her half-blind affection, starving, drudging, sinning, that her child may live, to the patriot, soldier, martyr, all are in their several ways exponents of that law. A larger portion of the curse of sin falls upon them than they else would have to bear, and by it they help others to escape from it. The apostle himself, like many a prophet before, like many a preacher since, did know a sorrow and continual heaviness, and did encounter nakedness, and peril, and sword, and tribulation, and so fulfilled his calling, and began a work never to end, and left an impress to last for ages even on the world's history, to last for ever in the souls of those who through him have learnt a truth which otherwise they had not heard of. Nor had there been wanting witnesses to this truth, as well as examples of like greatness. Dim foreshadowings of what was afterwards to be revealed we find in history and legend, mingled oftentimes, as in the tales of Codrus and Iphigenia, with dark thoughts of the Divine nature as relentless and unjust. Once it had found distinct articulate utterance. The grey discrowned king, wandering in exile, fearful to look upon, speaks to the daughter whose life was one long sacrifice to duty, the triumph of affection over self, the free acceptance of the curse that had fallen upon the house of Labdacus—

ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 ψυχὴν τὰδ' ἐκτίνουσαν, ἣν εὖνοὺς παρῆ: *

"That one soul working in the strength of love
 Is mightier than ten thousand to atone."

If we point, as we rightly may do, to the conscious or half-conscious prophecy of Isaiah, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. liii. 5), as one among many tokens that the truth of the atonement was present to the thoughts of Israel, may we not as rightly point to this as among the most striking of the unconscious prophecies of heathenism? Do not the words

ἀντὶ μυρίων μίαν
 ψυχὴν

present a wonderful parallelism both of expression and of

* Sophocles, *Œd. Col.* 498.

thought to those, "a ransom for many" (λύτρον ἀντὶ πολλῶν) (Matt. xx. 28), which the Church has rightly treasured up as the charter of her life? (3.) Still limiting ourselves to these approximate instances, that we may reason from them to the law to which they point, we find that there is a wonderful union in them of joy and suffering, of curse and blessedness, of defeat and victory. The mother's hunger becomes more endurable; through the flames which flicker round the martyr there comes "a moist whistling wind."* In the midst of battle the wounded soldier feels a peace that passes understanding. The surgeon, the pastor, the nurse, who for the sake of others face pestilence and death, are more than conquerors through Him who loved them. St. Paul himself, at the very moment when he prayed that he might be accursed from Christ, was entering more fully into the joy of his Lord than he had ever done before, because then, more than ever, that mind was in him which was also in Christ Jesus. As the Master "did not count equality with God a thing to be snatched at as a prize, but emptied himself"† (Phil. ii. 6, 7) even of the "glory which he had with the Father before the world was" (John xvii. 5), of the conscious energy of the Divine attributes, so did the servant count that the glory yet to be revealed was not "a prize" for himself, was content, even while he pressed forward to the mark of his high calling, to forego even that, and to "empty himself" also of the blessings of the adoption and the promises. And therefore the joy of the servant also, like that of the Master, was unspeakable and full of glory. As the heart knew its own bitterness, the bitterness of that self-surrender, so there was a joy with which the stranger did not intermeddle.

Can we wonder that, with this as the dominant feeling in his soul, looking at the mysteries of God through the medium of his own experience and the experience of mankind, the apostle should have gone yet further? Believing as he did that what is impossible with men may yet be possible with God; conscious that it was the presence of Christ in him that raised him out of his natural selfishness into this supernatural charity, was it strange that he should believe (I speak after the manner of men, setting aside for the moment the fact that he was divinely taught) that his Lord had perfectly accomplished that which he failed to

* "Song of the Three Children," ver. 23.

† It may be well to state, for the sake of general readers who may be startled by a rendering so different from that of the authorized version, that I follow Bishop Ellicott in thus interpreting these words. See his "Commentary," *in loc.*

attain to, had done what he prayed that he might do? To one who had passed through that experience there would seem nothing strange or improbable in the thought that as he sought to be accursed for his brethren of the stock of Abraham, so Christ might, in very deed, become a curse for us" (Gal. iii. 13), for Gentile and Jew, for his brethren of the whole family of man. As in proportion to his sympathy with all men, he was ready to bear another's burden, so he would be able to apprehend the thought that He who "learnt"* an infinite sympathy with our infirmities, and was tempted as we are tempted, might be able to bear the yet greater burden when the Lord laid on Him the iniquities of us all. As he could say, with no boastfulness of speech, "Who is weak, and I am not weak; who is offended, and I burn not?" (2 Cor. xi. 29) † sharing, as it were, by that intensity of sympathy, sins that were not his, temptations he had never known; so reasoning upwards from the lower to the higher, from the sinful to the sinless, from the human to the Divine, he would find it the simplest, as well as the most wonderful of all truths, that "God should have made him who knew no sin to be sin for us" (2 Cor. v. 21); to identify Himself with man's evil, struggle with its power, bear its chastisement, that we might become the righteousness of God in Him. As he passed through that craving after conscious participation in a curse, through that actual life of sacrifice, to the blessedness of one who knows that the sacrifice is accepted; as he could say, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. ii. 17); so he would be able to understand how, in the highest of all Sacrifice, the curse and the blessing, the glory and the shame, were joined inseparably; how at the moment of keenest anguish and sense of desolation, and the bitter cry, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46) there was also the fullest acceptance, the most entire confidence, the union unbroken

* The thought that the human nature of our Lord, as it "increased in wisdom" (Luke ii. 52), so also passed through the successive stages of progress to a perfect manhood, "learning" by his own experience "obedience" and sympathy, is beyond all question the point of view from which the writer of the Epistle to the Hebrews looks at the mystery of the incarnation. (Heb. iv. 15, 16; v. 8, 9.) Popular theology, oscillating between Apollinarius and Renan, seems unable to contemplate the growth in mind and spirit, through stages analogous to those of other men, of the true and archetypal humanity.

† It may be questioned, I think, whether any interpretation which limits the "burning" of this verse to anger against evil is in any degree adequate. The one other passage in which St. Paul uses the word is 1 Cor. vii. 9.

and undisturbed of the Father and of the Son, the return after a moment to the conscious utterance of that trust, in the words, "Father, into thy hand I commit my spirit." (Luke xxiii. 46.)

E. H. PLUMPTRE, M.A.

(To be continued.)

The Preacher's Finger-Post.

THAT SIGHT.

"Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." — Luke xxiii. 47—49.

WE have elsewhere* at considerable length contemplated "Christ on the cross." We have gazed on Him in several aspects—as the victim of wickedness, as the exemplar of religion, as the deserted of heaven, and as the power of God. Though we have said nearly all that we have to say worth saying on the wonderful subject, the verses we have read are suggestive of some useful reflections. "That sight!" The earth has had many wonderful sights; but the sun never

shone on such a sight as this. "That sight!"

I. THE SPIRITUAL MEANING OF "THAT SIGHT." What does it mean? First: *The enormity of human wickedness.* Every phase of human sin comes out here—ingratitude—falsehood, cruelty—blasphemy. Secondly: *The transcending excellence of Christ.* He could have saved his life. But in Him goodness was supreme. Love for truth, loyalty to his Father, compassion for souls, were in Him stronger than the love of life. Thirdly: *The infinite philanthropy in God.* "Herein is love, not that we loved God," &c. Has the universe in all time ever had such an exhibition of Divine philanthropy as this?

II. THE SPIRITUAL INFLUENCE OF "THAT SIGHT." First: *It convicted a hardened heathen.* "Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man." The centu-

* See "Genius of the Gospel," p. 689.

tion must have been a man of a most hardened heart, for though it was his duty to see the sentence of Pilate carried out, and superintend the execution, he might have prevented by his authority, much that added to the agony of the sufferer. He might have restrained the wanton insults of the people. But now after the tragedy was over, a moral power went from that cross that smote the heart of this hardened sinner. "He glorified God." There was a moral omnipotence in "that sight." Secondly: *It alarmed the thoughtless masses.* "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." These people, though not actors in the terrible tragedy, joined as giddy spectators in the blasphemous insults. "And the people stood beholding, and the rulers also *with them* deriding him, saying, He saved others, let him save himself." But now moral conviction had smitten their souls, and they returned not one, but "*all*" of them. Imagine their emotions. These people, perhaps, were among the thousands gathered together on the day of Pentecost, and after the sermon of Peter, cried out, "Men and brethren, what shall we do to be saved?" Thirdly: *It entranced the loving disciples.* "And all his acquaintance, and the women that followed him from Galilee, stood afar off,

beholding these things." It would seem that they did not hurry off, they were chained to the spot, they waited until He was taken down from the cross. "That sight" to them was magnetic. What "that sight" did then, it does now—convicts the hardened—alarms the thoughtless, entrances the disciple.

It is noteworthy that nothing is said about the influence of "that sight" on the principal actors—the chief priests, the scribes, and Pharisees, and the rulers of the people. Their souls were so bound up by prejudices and self-righteousness, and theological dogmas, and ritualistic formalities, as to be inaccessible to this mighty moral influence of God. There is far more hope for pagan soldiers like the centurion, and the thoughtless masses who smote their breasts, than for formal professors of religion.

THE SUFFERING WORLD AND THE RELIEVING MAN.

"And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."—Isa. xxxii. 2.

THIS prediction was uttered in the days of Ahaz, and its primary reference might be to Hezekiah, who delivered his country from the trials of a corrupt government. It is capable however of a wider

and grander application; it illustrates the moral trials of humanity and the remedial work of Christ.

I. THE SUFFERING WORLD. Here is a description of suffering humanity not only grandly poetic, but true to fact. The world's trials are here represented by the imagery of a tempest, a drought, and an exhaustion.

First: *A "tempest."* Tempests in nature are often most terrible and devastating. They not only alarm the voyager on the sea and often hurl him and his into the depths of the ocean, but often strike terror and bring ruin to those who dwell on the earth. Spiritually, the world is in a tempest, it is beaten by the storm of (1) conflicting thoughts, (2) sinful passions, (3) guilty memories, and (4) terrible foreboding. The billows that dash over human hearts, the storms that beat on human souls are known to God only. Secondly: *A drought.* "A dry place." The Oriental traveller under a vertical sun, and on scorching sands without water is the picture here. He has a burning thirst and is in earnest quest for the cooling stream. Is this not a true picture of man spiritually as a traveller to eternity. He thirsts for a good which he fails to get. It appears often before him as a *mirage* which melts into thin air as he approaches it. "Who will show us any good?" This

is the deep and never-ceasing cry of the soul through all lands and ages. Thirdly: *Exhaustion.* "In a weary land." The Oriental traveller has exhausted his strength, and he lies down in prostrate hopelessness. Man, spiritually, is in a condition somewhat thus: He is "weary and heavy laden," "he is without strength." Without strength to discharge his moral obligations, to please his Maker, to serve his race, and reach his destiny.

II. THE RELIEVING MAN. "A man shall be," &c. Hezekiah did much to relieve Israel in its political troubles, but Christ does infinitely more. He relieves the moral troubles of humanity. First: *He is a shelter from moral storms.* "A hiding-place from the wind, and a covert from the tempest." It is but one figure, for the latter clause, as is common in Eastern poetry, is only the echo of the former. What a safe port is to the mariner in a storm, an impregnable castle to the traveller, Christ is to the human soul in its sorrows. "He is our refuge and strength, a very present help in time of trouble." What a *secure, accessible, capacious* refuge is Christ. Secondly: *He is the river in moral droughts.* "As rivers of water in a dry place." "If any man thirst, let him come to me and drink." Christ refreshes and satisfies souls by

opening within them rivers of holy thoughts, transporting loves, inspiring hopes, and divine aspirations. Thirdly: *He is the recruiting resting-place in exhaustion.* "The shadow of a great rock in a weary land." The Eastern traveller, burnt with intense heat, worn out with toil, fainting for water and shade, finds at last a cooling and refreshing resting-place under the shadow of a great rock. It is so with the soul exhausted in its efforts after happiness. It finds strength in Christ. "When we were without strength, in due time Christ died for the ungodly." Thank God for this MAN! the Friend and Redeemer of the race.

THE MEMORY OF GOD A TROUBLE.

"I remembered God, and was troubled."—Psa. lxxvii. 3.

THESE few words contain two things—

I. AN IMPORTANT MENTAL EXERCISE. "I remembered God." This mental exercise may be looked on in three aspects.

First: As a *distinction* of human nature. Of all the creatures on this earth man alone has the power of thinking upon God. Many other creatures excel him in the quickness and the range of their vision, in the beauty of their form, in the gracefulness

of their movements, in the amount of their strength, in the celerity of their motion. But in his capability of thinking upon the Infinite, man stands alone unapproached and unapproachable by any. He has a mind to pass from the sensuous into the spiritual, from phenomena to principle, from the contingent to the absolute. Secondly: As an *obligation* of human nature. It is man's *duty* to remember his Creator. To remember Him gratefully, adoringly, practically, unremittingly, and for ever. The idea of God should be the central idea of the soul, giving life, harmony, and worth to all the operations of the mind. Thirdly: As a *necessity* of human nature. Man, whether he will or no, *must* remember God. Though he does not from love and choice, "retain him in his thoughts," yet by the necessity of his nature he is compelled to remember Him. The sun once in the revolution of twenty-four hours, does not rise with a greater certainty above the horizon than the idea of God rises in the human spirit. It cannot be got rid of. (1.) Internal instincts ensure its existence. Man's reason is constantly referring to the *first cause*, man's conscience to the *first law*, man's heart to the *first personality*. Under the motions of conscience, the soul heaves with thoughts of God as the wave

of the ocean heave under the influence of the moon. (2.) External circumstances ensure its existence. There is everything outside man to remind him of God. The aspects of nature, interchange of seasons, the occurrences of providence, the ministry of the Gospel, the appeals of the Spirit. Thus the necessity. Whatever the soul forgets, it cannot forget God; it must meet Him at every point of thought; the idea must encompass it for ever and ever.

II. A SAD SPIRITUAL EXPERIENCE. "I remembered God and was *troubled*." What a *deplorable* fact is this: a soul "troubled" at the memory of God.

First: *This is unnatural*. It can never be that the great Father of our spirits formed us to think on Him in order to be miserable. The idea is repugnant to all our notions of benevolence. No; He intended that thoughts of Him should be the sunshine and the paradise of the soul. It is *unnatural*. Secondly: It is *unnecessary*. The memory of God with some is blessedness; it is so with the hosts of heaven, it is so with the saints on earth, it might be so with all. Thank God there is no *need* to be troubled at the idea of Him. Thirdly: It is *ungodly*. It argues a morally corrupt state of soul. It is a sense of guilt that makes the idea of God so troubling. So

long as the soul is unregenerate and impure the idea of God is always terrible. The memory of his goodness will always create remorse. The memory of his justice will always awaken fear. The idea of God to a depraved soul is hell. Here (1.) Appears the necessity for regeneration. Since men must think of God, whether they will or no, and the memory of Him to all corrupt souls is misery, moral renovation is a necessity. "Marvel not that I say unto you, ye must be born again." Here (2.) Appears the value of the Gospel. What is the grand work of the Gospel? It is to cleanse the soul from all evil, to redeem it from all iniquity, and to fill it with the love and life of God.

CHRIST'S THINGS TO MAKE HIS DISCIPLES HAPPY.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John xv. 11.

CHRIST is now at the table with the twelve. It was the night on which he was betrayed: his last night before his crucifixion: they were sorrowful and sad. "Let not your hearts be troubled," &c. What *things* did he now speak to make them happy? In looking through the various parts of his address we discover—

I. A REVELATION OF

HEAVEN. "In my Father's house are many mansions."—(Chap. xiv. 1—5.) He reveals heaven as a *Father's house*. (1.) Real, "I would have told you." (2.) Capacious, "Many mansions." (3.) Prepared, "I go to prepare." (4.) Taken to by Himself, "I will receive you unto myself."

II. A REVELATION OF THE FATHER. "If ye had known me, ye would have known my Father also: and from henceforth ye know Him and have seen Him." First: *He tells them that they have a Father*. This was the great want of their souls—a Father. Secondly: *He tells them that He was the Father*. "He that hath seen me hath seen the Father." All the love, faithfulness, wisdom, tenderness of a father was in Him; so that they might trust Him.

III. A REVELATION OF THE SPIRIT. (Chap. xiv. 12—31.) He tells them that He would not leave them comfortless. The Spirit would (1) give them power to do wonderful works. The Spirit (2) would qualify them to pray successfully. The Spirit would (3) abide with them for ever."

IV. A REVELATION OF UNION WITH HIMSELF. "I am the true vine." (Chap. xv. 1—11.) He showed that union with Himself was (1) vital, (2) fruitful, (3) necessary.

SKETCHES FROM GENESIS (III.) THE DELUGE.

"And the Lord said unto Noah," &c.—Gen. vii. 1.

I. THE GLORY OF PURITY. First: Uncontaminated in the midst of impurity. Noah reached the ark through a corrupt and polluted society. Purity is a gem that will shine in the midst of pollution, and draws to itself, in a special manner, the attention of heaven. Secondly: Intrusted with the Divine intentions. God reveals his secrets to his friends only. We must have the Spirit of God before we can understand God's mind. No one can open the sealed promises but the spiritually minded. Purity of heart is the attractive power which will bring men near enough to God to see, feel, and understand Him. Thirdly: Employed in warning others of their danger. Every echo from Noah's hammer whilst building the ark was a voice calling the unbeliever "to flee from the wrath to come." It is a glorious work to be engaged in — endeavouring to save others. Fourthly: Safe in the midst of dangers. "The refuge of lies" crumbles to ruins when God appears in his judgments. Purity cannot be lost: safe in the deluge, in the fire, and death cannot destroy it. Fifthly: The true mark of distinction between man and man. Moral purity

is greatness in the sight of God. The integrity of Noah distinguished him from the rest of mankind at the time. If we wish to be great, we must have child-like confidence and trust in God.

II. THE POWER OF EVIL.

First: Rapid in its increase. As men multiplied on the earth, sin increased. However rapid the strides of education, science, and civilization may be, sin keeps pace with them. Secondly: Complete mastery over the heart. The temple where God used to dwell had become "a cage of every unclean and hateful bird." Sin strikes its roots so deeply into the heart, that the heart of stone must be taken away, and a clean heart created instead. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Thirdly: Terrific in its results. No pen can depict the scene of this fearful judgment. The deluge of sin has not yet "assuaged:" its mighty torrents sweep away thousands yearly from our land to destruction.

III. THE SAVING POWER OF GOD. First: Employed wherever faith is found. The voice of faith can reach heaven from everywhere, and has the Omnipotent power of God at her command. Before the possessor of "faith as a grain of mustard seed" will be lost, the

arm of Jehovah must become powerless. Secondly: Employed in conjunction with man's efforts. God gave the plan; Noah had to *build* according to the plan. "Faith without works is dead." We must "work out our own salvation with fear and trembling." Thirdly: Employed only in the ark. The ark is the dwelling-place of mercy. Our safety is in Christ; here we are safe from sin and its effects: safe in the midst of dangers and from the second death. No deluge will ever reach us when our "life is hid with Christ in God."

Dowlais.

CYMRU.

COURTIERS AND CONVERSION.

"And the angel of the Lord spake," &c.—Acts viii. 26—39.

COURTUNNE, a celebrated pastor of Amsterdam, in the second half of the last century, notorious for the extreme freedom of his preaching, found himself at the Hague, and appeared at the court of the Prince of Orange. He saw himself surrounded by the officers of the Stadtholder, who pressed him to preach on the following Sunday. He resisted the entreaties, which redoubled. Pursued by these perhaps too lively solicitations, he consented to give an opportunity of hearing him, under promise that the household of the Prince would be present at

the service, and on condition that no one would be offended by his freedom of speech. Both sides showed themselves faithful to the engagement. All the nobility of the Hague had invaded the church, and the preacher did not falsify his reputation for eccentricity and for boldness. He took for his subject the meeting of Philip the Evangelist and the officer of the Queen of Ethiopia, and after an historical exordium he announced in this manner the division of his discourse:—

I find in this recital four subjects of astonishment which increase one upon the other—

First: *A courtier who reads the Holy Scripture, which is sufficiently surprising.* Secondly: *A courtier who owns his ignorance, which is more surprising still.* Thirdly: *A courtier who asks his inferior to instruct him, which should cause a redoubling of the surprise.* Fourthly: *This surprise comes to a climax, a courtier is converted.*

This division of a sermon is full of talent.

ATHANASE COQUEREL.

THE COMFORTER.

“I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”—John xiv. 16.

THE Comforter is sent in the stead of Jesus to his disciples. The name, comforter, attraction.

Like the Gospel, a revelation of the love of God.

I. HIS WORK. The need of comfort common to men. Life full of tribulation; much self-caused, much beyond our control. The kingdom of God entered by tribulation—self-anguish. In it the troubled find comfort. This first or there will be no work. The waters must subside before the field can be ploughed; the fire must cease to burn before the house can be rebuilt. The disciples would rather have had a visible Christ than the invisible Comforter; but their fellowship must be spiritual, their faith must rest on the invisible. The Spirit not visible, but his works apparent; like the wind. His work to comfort those who have lost a Saviour, those who have tribulation in the world.

II. HIS MODE. All trouble really a drawing of the Father to the Son; the trouble He creates He will comfort. How? He is the Spirit of truth. The world may comfort the troubled for a moment, but the wound is not healed. Truth, the only means of comfort and Christ, is the truth: “He shall take of mine and show it unto you.” He reproves and strengthens, not only one but both. Let the sorrowing and perplexed come. The true comfort often unwelcome, but really the best.

R. V. P., M.A., LL.B.

THE DIGNITY OF CHRIST.

"Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. i. 3.

THE text leads us to look on Christ—

I. IN HIS RELATION TO THE FATHER. Who being the brightness of his glory, and the express image of his person. These words imply—First: That He *is essentially Divine*. Secondly: That He *is a revelation of the Divine*. He represents the Father in his power, wisdom, holiness, and love. (John xiv. 9.) The glory of God is seen in Him. (2 Cor. iv. 6.)

II. IN HIS RELATION TO THE UNIVERSE. "And upholding all things by the word of his power." Christ *sustains* and *governs* the universe.

III. IN HIS RELATION TO MAN. "When he had by himself purged our sins." First: Christ has accomplished an effectual atonement for human guilt: "Purged our sins." Secondly: Christ has accomplished an effectual atonement for human guilt by self-sacrifice. "By himself purged our sins."

IV. IN HIS RELATION TO

ETERNITY. "Sat down on the right hand of the majesty on high." This implies—First: The completion of his work. Secondly: The acceptance of his work. Thirdly: The recompense of his work.

THOMAS HUGHES.

PROSPEROUS FOOL.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully," &c.—Luke xii. 16—20.

THIS impressive and expressive parable sets before us the following things:

FIRST: A godless man very rich. "A certain rich man." Secondly: A godless man increasing in riches. His ground brought forth "plentifully." Thirdly: A godless man ungrateful for his prosperity. No recognition of God. "My goods, my fruits." Fourthly: A godless man mistaking the use of his increasing riches. He stored *all* away. Fifthly: A godless man misunderstanding the spring of happiness. Seeking soul-happiness in feasting. Sixthly: A godless man fatally presuming on life. He looked forward to *many* years of merriment. Sixthly: A godless man branded as a fool: "Thou fool."

J. E. W.

Seeds of Sermons on the Book of Proverbs.

(No. CLXXIX.)

THE GENIUS AND PUNISHMENT OF EVIL.

"An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. Whoso rewardeth evil for good, evil shall not depart from his house."—Prov. xvii. 11—13.

I. THE GENIUS OF EVIL. First: *It is rebellious.* "An evil man seeketh only rebellion." In all the different renderings of this clause, the same general sentiment is brought out. It expresses the wayward, refractory, and rebellious spirit of evil. The instinct of evil is always against law, order, God; it is an antagonism. Secondly: *It is furious.* "Let a bear be robbed of her whelps meet a man rather than a fool in his folly." A strong, terrible figure this of the furious wrath that is in evil. When excited, the rage of the "bear robbed of her whelps" is but a faint emblem. See it in Jacob's sons putting a whole city to fire and the sword for the folly of one man. (Gen. xxiv. 25.) See it in Saul's massacre of innocent priests. (1 Sam. xxii. 18.) See it in the furnace, seven-fold heated, of Nebuchadnezzar. (Dan. iii. 19.) See it in Herod murdering the children in Rama. (Matt. ii. 18.) See it in Saul breathing out threatenings and slaughter against the disciples of the Lord. See it even in David binding himself by oath to massacre a whole family. (1 Sam. xxv. 33.) See it in the political tyrannies and the religious persecutions that have afflicted humanity. See it in the barbaric cruelties inflicted on wife and children recorded almost daily in the journals of Eng-

land. Aye, aye, the instinct of evil is furious. Thirdly: *It is ungrateful.* "Whoso rewardeth evil for good," &c. Sin is bad when it returns evil for evil; it is worse when it returns evil for good. It is a heartless ingratitude combined with a malignant resentment. The genius of evil is ingratitude.

II. THE PUNISHMENT OF EVIL. The punishment is stated here in two forms—

First: *As the advent of a cruel messenger.* "Therefore a cruel messenger shall be sent against him." Nemesis is ever wending his steps toward the wicked. Korah, Absalom, Sheba, Pekah, are all illustrations of the certainty of the visit of this retributive messenger. The punishment is stated here—Secondly: *As a permanent resident in the house.* "Evil shall not depart from his house." Wherever sin is, there will be the avenger; it will be ever with the wicked. "Be sure your sins will find you out." What a wretched thing is sin! It is bad in essence, bad in influence, bad in consequence. "Sin and hell," says an old author, "are so turned and twisted up together that if the power of sin be once dissolved, the bonds of death and hell will also fall asunder. Sin and hell are of the same kind, of the same lineage and descent; as (on the other side) true holiness or religion, and true happiness are but two several notions of one thing, rather than distinct in themselves. Religion delivers us from hell by instating us in a possession of true life and bliss. Hell is rather nature than a place; and heaven cannot be so truly defined by anything without us, as by something that is within us."

(No. CLXXX.)

STRIFE.

"The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with."—Prov. xvii. 14.

CRABB makes a difference between *discord* and *strife*. He says, "*Discord* evinces itself in various ways—by looks, words, or actions; *strife* displays itself in words, or acts of violence. *Discord* is fatal to the happiness of families; *strife* is the greatest enemy to peace between neighbours; *discord* arose between the goddesses on the apple being thrown into one assembly. Homer commences his poem with the *strife* that took place between Agamemnon and Achilles." The passage suggests three ideas concerning strife.

I. IT IS AN EVIL OF TERRIFIC PROGRESS. At first it is like the dropping of water oozing through a mound that encloses a sea of water. Every drop widens the channel until the drops become a stream, and the stream a torrent. This strife spreads. One angry word leads to another, one look of revenge, one act of resentment, will kindle a fire that may set a whole neighbourhood or a nation into conflagration. A drop of strife soon becomes a river, and the river a torrent.

II. IT IS AN EVIL THAT SHOULD BE CHECKED. "Therefore leave off contention." Every lover of his race and his God should suppress it. It is a desolating thing, it makes sad havoc in families, neighbourhoods, churches, nations. "Blessed is the peace-maker." A true peace-maker should (1.) Be inspired with the spirit of peace. (2.) Maintain the character of peace. (3.) Use the argument of peace. Thus he will check the spirit of strife.

III. IT IS AN EVIL WHICH CAN BE EASILY CHECKED AT THE BEGINNING. You may mend the embankment with tolerable ease at the stage when it emits only a few oozing

drops. The mightiest and most furious beasts of prey you can easily destroy at their birth; the most majestic and resistless river you can stop at its spring head. So it is with strife, in its incipient state you may easily crush it. The first angry thought, the first malevolent desire, by serious reflection, resolute will, devout prayer, these may be overcome. Crush the upas in the germ, tread out the conflagration in the spark. Let the only strife we know be a strife against evil and in favour of good. May we strive with others, to use a figure of Lord Bacon, as the vine with the olive, which of us shall bear the best fruit; but not as the briar with the thistle, which is the most unprofitable.

(No. CLXXXI.)

PERVERSE TREATMENT OF THE CHARACTERS OF MEN.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15.

THE evil referred to in the text, namely, that of justifying the wicked and condemning the just, is by no means uncommon. On the contrary, it is—

I. PREVALENT IN SOCIETY. The prevalence arises from various causes. First: *Mean servility of mind*. The doings of a wicked man, especially if he be wealthy and influential, will always find amongst the servile in society, numbers to justify and defend. On the contrary they will represent the virtues of the just as worthless and reprehensible. Flunkeyism is ever justifying the wicked and condemning the just. Another cause is, Secondly: *Interest*. When the wicked are customers or patrons, their crimes will be readily extenuated; whilst the just who sustain no such relation become subjects of calumny and blame. Another cause is—Thirdly: *Diseased conscience*. The eye of their conscience is either too

dim to discern moral distinctions, or its heart is too cowardly to avow them. The evil referred to in the text is—

II. OFFENSIVE TO GOD. "They both are abomination to the Lord." First: *It is repugnant to his character.* "He is light and in him there is no darkness at all." Sin is the abominable thing which He hates. To seemen, therefore, not only regardless of it, but encouraging it must be to the last degree repugnant to his holy nature. Secondly: *It is dangerous to his universe.* To defend the wrong and to condemn the right is the way to spread anarchy throughout the moral realm of God. Observe from this—First: *The sad state of human society.* Here are not only wicked men, but men justifying wickedness, and even condemning goodness. How obvious it is that we are morally lost. "The crown is fallen from our head, &c." Secondly: *The value of Christianity.* Christianity is divinely designed and adapted to effect a true moral reformation in human society. Brothers, let us stand up ever for the right. "The right," as Archdeacon Hare has well said, "is might, and ever was, and ever shall be so. Holiness is might, meekness is might, patience is might, humility is might, self-denial and self-sacrifice is might, faith is might, love is might, every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless, unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of earth call so the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers,

how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face and not see a power in it mightier than all the armies of Attila or Napoleon?"

(No. CLXXXII.)

CAPACITY WITHOUT WILL.

"Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"—Prov. xvii. 16.

IN these words there are three things—a great privilege, a universal principle, a difficult problem.

Here we have—

I. A GREAT PRIVILEGE. The privilege is this, "a price in the hand" to get wisdom. The "price in the hand" may be regarded as representing the possession of all the necessary means for the attainment of knowledge, such as, First: *Leisure.* Many men have not the "price," for lack of time. They are absorbed in other engagements. Secondly: *Books.* Thousands are destitute of those works which are necessary to stimulate the faculties, to guide the judgment, and to inform the understanding. Thirdly: *Society.* Enlightened and thoughtful society is amongst the best means for knowledge. "He that walketh with wise men shall be wise." Many are destitute of this. Fourthly: *Travelling.* To visit distant scenes, mingle with different tribes and classes of men. To come under the influence of different laws, manners, customs, are all valuable means of mental culture. All these may be said to form the "price" of wisdom. The man who has these has the purchase money in his hand. With it he may unlock the gate of universal knowledge, and revel in the sunny realm of wisdom. Here we have—

II. A UNIVERSAL PRINCIPLE. The

principle is this, the man who has not the heart for knowledge, though he has all the facilities—the “price”—will never get it. Indeed a man must have a heart for a thing before he seeks to attain it. (1.) The man who would succeed in his business, must have a heart for it. (2.) The man who would succeed in his profession, must have a heart for it. (3.) The man who would succeed in the acquisition of knowledge, must have a heart for it. (4.) The man who would succeed in the attainment of godliness, must have a heart for it. “He must agonise,” &c. Men’s failures in all the varied avocations in life, generally arise from the lack of heart. They have no heart in what they are doing. If a man puts his heart to a thing, he generally succeeds. Here we have—

III. A DIFFICULT PROBLEM. The whole verse states the problem. “Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?” The question is, why should a man who has no heart for knowledge, be in possession of all necessary means? These two things are often found together. Plenty of opportunities with a soul indisposed. What thousands have access to universities, libraries, cultured society, foreign countries, who have no heart for knowledge, and they remain fools amidst all. Why should such fools have the means? This is the difficult question that was asked. “Wherefore?” Though I do not presume to reach the grand reason in the mind of God, I can see enough to hush complaints. It is far better to have the heart without the means, than the means without the heart. All men may have the heart.

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(No. CLXXXIII.)

THE DEGREES AND DUTIES OF TRUE FRIENDSHIP.

“A friend loveth at all times, and a brother is born for adversity.”—Prov. xvii. 17.

“A man that hath friends must shew himself friendly; and there is a friend

that sticketh closer than a brother.”—Prov. xvii. 24.

ONE of the greatest needs of man is that of friendship. Without friendship he would die in the first dawn of infancy. He needs friendship to nurture his body, and educate his mind. Friendship is his shield in danger, his guide in perplexity, his strength in weakness, his succour in sorrow. He needs the hand of friendship to receive him into the world, and to help him out; and through all the intervening stages, from the cradle to the grave, he requires its presence and its aid. What sun, and air, and dew, are to the seed, friendship is to him, that which quickens, nurtures, develops, and perfects his being. The text leads us to notice *true* friendship, that which Aristotle describes as “composed of one soul in two bodies.”

I. THE DEGREES OF TRUE FRIENDSHIP. There are three degrees of true friendship suggested by the words of the text. First: *A constant love*. “A friend loveth at all times.” *Constancy* in love is the essential element in all genuine friendship. There is a thing called friendship, very warm, very demonstrative, and very mutable; it changes with circumstances. When its object is in prosperity, it keeps by his side, cheers him with its sunny looks and approving words, but when adversity comes, it skulks away, and keeps out of sight. Unlike this, genuine friendship comes to us in prosperous days only by invitation, but hastens to our side unasked when sorrow darkens our homestead. A modern writer has well described the true friend: “Concerning the man you call your friend—tell me, will he weep with you in the hour of distress? Will he faithfully reprove you to your face, for actions for which others are ridiculing or censuring you behind your back? Will he dare to stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same

cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank and fortune as when the claims of pride or vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk of life in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connection, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your affliction? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your 'tale of symptoms,' and minister the balm of consolation to your fainting spirit? And lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave, and lodge the dear remembrance of your mutual love in his heart, as a treasure never to be resigned?" The man who will not do all this, may be your companion, your flatterer, your seducer, but, depend upon it, he is not your friend. False friends are like chaff, they fly away before the first blast of adversity; the true are the precious grain that lie at our feet. Secondly: *A brotherly love.* "A brother is born for adversity." Some regard the expression as indicating the writer's idea that a friend that "loveth at all times," is yet to be born. He does not at present exist. Whatever might be Solomon's exact idea, his words suggest the fact that brotherly affection is of higher worth than ordinary genuine friendship. Genuine affection may exist, and does exist, where there is no blood relationship, but where the blood relationship of brothers does exist, in connection with it, its value is increased, it takes a higher type. True brotherliness gives a wondrous tenderness, depth, and energy

to friendship. Kindred blood coursing through the veins, hearts centering their affections upon the same parents, and spreading their sympathies over the same relations and interests, a thousand thoughts, impressions, hopes, and memories, which the loving intercourse of early years have given them in common, cannot fail to impart a priceless worth to genuine friendship. A true brother is indeed a man "born for adversity." It is when the sky of adversity is darkest over brethren and sisters, and its storms beat most furiously upon them that he is most strong and constant in his love, he is there like a bright angel, and will not depart until the breaking of the darkness and the hushing of the tempest. Thank God for all true brotherliness in the world! Thirdly: *A super-brotherly love.* "There is a friend that sticketh closer than a brother." Here we have genuine friendship in its highest degree. Constancy is its first stage, brotherliness is the next, super-brotherliness is the highest. But who is this "friend that sticketh closer than a brother?" Jonathan stuck to David, but not closer than a brother. We know one, and only one, who answers to this description. It is the Son of God. He that loveth us and gave Himself for us. "He is not ashamed to call us brethren." "He is touched with the feeling of our infirmities." "He is afflicted in all our afflictions." What a friend is He! How disinterested, self-sacrificing, tender, constant, infinite, his love. He "sticketh closer than a brother." A brother must leave us sooner or later. He dies, or we die, and we part. We cannot go with him into the "valley of the shadow of death," nor he ascend with us. We part, but Christ is ever with us. "Lo, I am ever with you." "Though I walk through the valley," &c.

II. THE DUTY OF TRUE FRIENDSHIP. A man *that hath* friends must show himself friendly." What

is our duty to genuine friends? First: *We must justify their friendship.* We must show by the purity of our love the excellence of our principles, the nobleness of our spirit, the loftiness of our aims, that we are worthy of the affection and confidence that is bestowed upon us. To be genuinely loved we must be morally lovable, and to be morally lovable we must be good. One mean unworthy act of mine is enough to burn the golden thread that links my friend to me. To show yourselves friendly, you must show that in your life which will justify the friendship you enjoy. Secondly: *We must honour their friendship.* Men must see in our character that which will give them a virtuous pride in calling us friends, however obscure our lives, humble our homes, or unfortunate our circumstances. Let us be great in character, however obscure in position. Thirdly: *We must reciprocate their friendship.* Their offices of love, their acts of kindness, their expressions of tenderness, we must requite, if not with

material gifts through poverty, with strong gratitude and high devotion. He who does not reciprocate love will soon lose it, he who receives all and gives nothing in return will soon block up the river of favours. "He that hath friends, then, must show himself friendly." Whether his friends be of those who unrelated to him by the ties of consanguinity, or related by the bonds of brotherhood, or related by ties more close and tender than those of a brother, "he must show himself friendly" in order to retain the friendship. Heaven gives us this generous friendship! A star that breaks the darkest clouds of earth and that will shine on for ever. True friendship is immortal. "The friendship," says Robert Hall, "of high and sanctified spirits loses nothing by death but its alloy; failings disappear, and the virtues of those whose faces we shall behold no more, appear greater and more sacred when beheld through the shades of the sepulchre."

The Pulpit and its Handmaids.

MIND IN ITS PHYSICAL RELATIONS.

THROUGHOUT the system of animated nature, little proportion is observable between compass of mind, and that of the frame which it inhabits. There are more indications of reflection and contrivance in a bee, for instance, than in a lion or an elephant. Among human beings, the diminutive in body are often the largest in soul. With the brute creation in particular, the degree of understanding seems regulated by the purposes, not the dimensions, of the bodies which they possess.

It is not unfrequent for certain peculiarities of mind or propensity to be transmitted by descent; yet this must arise from the transmission of certain physical properties. Souls, in the sense of minds, or self-conscious principles of thought, feeling, and will, are not propagated; but by the materials and composition of the body, the qualities and operations of the intellect are undoubtedly affected: a circumstance that may in some measure account for the differences which seem to prevail in the mental and moral attributes of the sexes.

The influence of physical causes, in the formation of intellectual and moral character, has never been sufficiently regarded in any system of education. Organic structure, temperament, things affecting the senses or bodily functions are as closely linked with a right play of the faculties, as the materials and condition of an instrument of music with that wonderful result called melody.

If we suppose, which we may without admitting what is usually considered the doctrine of materialism, that the attributes and exercise of the intellect depend essentially on physical organization, we allow what is equivalent to a natural and original difference in minds; such a difference, at least, as cannot be produced or destroyed by education. There appears, in fact, no more probability against the supposition of difference in the original constitution of minds than of bodies. The hypothesis, which is supported by the general analogy of the physical and moral systems, has but a counterpart in the notion of Coleridge, who delighted in the subtlest thought, that there is a sex in souls; a problem which had not escaped the curiosity of Rousseau, whose structure of feeling left few points of sentiment unexplored.*

With regard to what may be called the genesis of Mind, as a question in psychology touching the origin of sensation and thought, since all that we can be said to know on the subject is derived from phenomena in connexion with material organization, this may perhaps be offered as the sum: That when certain substances or forms of matter are placed in certain relations to other substances or outward influences, the phenomenon of LIFE presents itself; which,

expressed by a series of changes that in the higher species of sentient existence would seem to be developed into the complex manifestations of intellect and moral sentiment, is yet inconceivable without the hypothesis of a great Parent Mind as the *primum mobile*, so constituting the primitive germ, that, under the circumstances alleged, it discloses the action of a principle on which all the successive changes, clearly indicating design, are dependent; comprehending, at a particular stage of organic evolution, the rise of feeling or sensitive capacity, without which no changes, external or internal, could be perceived, or form the basis of intelligence. Nor is it conceivable that matter, however organized, disposed, or modified from without, can *itself* become a subject of consciousness and thought; the action of one kind of matter on another kind, termed organic, being utterly unable to account for results homogeneous with neither, except on the supposition of some agency or influence, in connexion with the latter, which vivifies and shapes it, and by which the system of correspondence between the outer and inner impressions is effected. Even then, however, the fact would be rather stated than solved; the rise of mental states as a sequence of cerebral action being all that we really know in the case, constituting an enigma which it were as impossible to penetrate as to gainsay.

On the supposition that man consists solely of organism and function, the inevitable inference would seem to be, that when death dissolves the one and terminates the other, as nothing of him would remain, there would be an utter annihilation of his being. The only plausible suggestions that might be urged, on speculative grounds, against such an inference, appear to be, that in one sense, as must be admitted, there is a destruction of man at death; that is, of man as such;—that the Deity, who has so

* "Dis-moi, mon enfant," writes Claire to Julie, "l'âme a-t-elle un sex?" La Nouvelle Héloïse, seconde partie, lettre v. —The views of Coleridge may be seen in the Specimens of his Table Talk, p. 38, second edition.

wondrously constituted the brain the paramount organ of feeling and thought, is doubtless able to follow the extinction of any particular mode of conscious existence with a reproduction or continuance of the consciousness in another state of being;—and that in no case are we authorised to conclude, that because *physical* organization is made a condition of thought in this world, it must necessarily, or will even probably, be so in a future, the circumstances and laws of which lie beyond all our present apprehensions.

A view of the subject best able, perhaps, to meet the requirements both of philosophy and religion, is the hypothesis of a certain substance, or organic principle, distinct from what we call matter, and strictly an efflux of the Divine Will: a substance which, underlying all spiritual phenomena in man, though at present in a kind of chrysalis or embryo state, is but evolved, or extricated from material conditions at death; the possibility of such a substance being of course a different thing from the possibility of a clear conception of its nature, or mode of operation.

The theory which assigns distinct compartments of the brain to different intellectual faculties or acts is, whether true or false, not disproved by the circumstance, that various portions of that organ have been destroyed by accident, or in battle, without any mutilation of mind being the result. It seems not improbable that the mental powers of some persons being in great degree dormant, the instrument of their operation may be so obtuse as to sustain injuries or mutilation with comparative impunity; some-

what perhaps as several of the lower classes of animated existence can bear excision of parts without perceptible diminution of vital energy. Besides, there is plausibility in the representation, that the brain consisting of two hemispheres, or divisions corresponding to each other, one part may be mutilated without detriment to the mental processes, just as one eye may be impaired or disabled, yet the function of vision be retained. No instances, I believe, are on record in which both sections of the brain being thus affected, integrity of understanding remains. The whole problem is but a question of fact; for *a priori* it is no more incredible, as in no view is it more mysterious, that the mind should employ certain parts of the brain in particular acts, than that she should employ the brain in any of her operations.

It is often the aspiration of men of genius to possess a robust and healthy frame; yet mind seems to triumph most when conjoined with a body which is infirm or sickly. Is it that the activity of genius, verifying the simile of a sword too sharp for its scabbard, wears out or deranges the animal constitution? and may this be considered as an appointment of Providence, intended to counteract the elation of mental superiority? Or, viewed rather as what is than what need be, is it to be interpreted by a philosophy that discovers in the circumstance a lesson on the balance of the corporeal and the spiritual, or an instance of the Mezentian phenomena occasioned by the complexities and perversions of artificial existence?

WILLIAM BENTON CLULOW.

(*To be continued.*)

Notes on New Books.

BY A BARRISTER.

MESSRS. TRUBNER publish Bishop Percy's folio manuscript, *Ballads and Romances*, by Mr. J. W. Hales, M.A., and F. J. Furnall, M.A., in four useful and entertaining volumes.

In five volumes, Mr. Henry Watts, B.A., gives us an excellent *Dictionary of Chemistry, and the allied branches of other Sciences* (Longmans), in which even the latest discoveries of science are duly recorded.

Irish Grievances Shortly Stated is the title of a work published by Mr. James Cotton, at Messrs. Longmans, to show that when he wrote on Ireland before, he knew nothing about his subject.

Ireland for the Irish (Trübner) is intended to reveal a practical, peaceable, and just solution of the Irish land question, by Henry O'Neill.

Some strange theories, mixed with some sense, and set forth in much confusion, may be read in *Thoughts of a Lifetime; or, My Mind—its Contents. An Epitome of the Leading Questions of the Day.*" (Trübner.)

La Morte d'Arthur is the history of King Arthur, compiled by Sir Thomas Mallory, abridged and revised by Mr. Edward Conybeare, and published by Messrs. Moxon.

Essays on the Educational Reformers, by Mr. Robert Quick (Longmans), are able productions, and form a careful inquiry into the subject to which they relate.

The corporation of London has done a good thing. They have authorised Mr. Henry Thomas Riley to publish at Messrs. Longmans, *Memorials of London, and London Life in the 13th, 14th, and 15th Centuries*, and have placed their MSS., records, and documents, at his disposal. The result is a highly interesting volume.

Mr. George Macdonald, LL.D., publishes *Robert Falconer*, a telling novel in three volumes; but which is somewhat marred by the quaint Scotch dialect of some of the conversations it contains. (Hurst and Blackett.)

Messrs. Macmillan issue *Essays on Robert Browning's Poetry*, by Mr. John J. Nettleship, and Messrs. Chapman and Hall give us *A Study of the Works of Alfred Tennyson, D.C.L., Poet Laureate*, by Mr. E. Campbell Tainsh.

Mr. Hotten publishes for Dr. James Wills, *The Idolatress, and other Poems*.

Mr. Robert Steggall publishes (A. W. Bennett's), *Jeanne Darc and other Poems*.

Scottish Ballads and Songs, in two volumes, are published by Mr. Paterson, and edited by Mr. James Maidment.

Mr. J. S. Roberts has compiled and edited *The Legendary Ballads of England and Scotland*. (Warne and Co.)

Those who are not well acquainted with Spain in other ways will con-

sider *A Winter's Tour in Spain*, by Mr. David Singleton (Tinsley Brothers) a serviceable and interesting book, although it is not novel or exciting.

Another work on Spain is *La Corte: Letters from Spain from 1863 to 1866*. By a Resident there. Saunders, Otley, and Co.

Volumes I. and II. of *The People of India*, by Messrs. J. Forbes Watson and J. C. Kaye, are published at Messrs. Allen's. They are a series of Photographic illustrations, with descriptive letter-press of the races and tribes of Hindustan, and were originally prepared under the authority of the Government of India, and reproduced by order of the Secretary of State in Council.

Mr. Goldwin Smith publishes, at Messrs. Parker's, a book which will create thought and discussion—*The Re-organisation of the University of Oxford*.

Essays on Church Policy are published by Messrs. Macmillan, and edited by Rev. W. L. Clay. It contains "The Church and the Working Classes," by Rev. W. Fowle "The Voluntary Principle," by Rev. J. Ll. Davies. "The Church and the Universities," by Rev. W. Beckley. "Clerical Liberty of Thought and Speech," by Rev. W. L. Clay. "The Church and the Congregation," by Mr. E. A. Abbott, &c., &c.

Considering that Sir R. Mayne has been legislating for the dog tribe, it may not be inapposite to mention a little book called *The Treatment of our Domestic Dogs* (Blackwood), which will be very useful to persons who keep dogs and would like to know better how to manage them.

The reign of Queen Elizabeth has some interesting light thrown on it by the *Calendar of State Papers*, which have been edited by Mary Ann Green, and are published by the Messrs. Longman. The period embraced is from 1591 to 94.

Vestiarium Christianum; the Origin and Gradual Development of the Dress of Holy Ministry in the Church, by the Rev. Wharton B. Marriott, is published at Messrs. Rivington's.

Messrs. Chapman and Hall have published *Church Vestments; their Origin, Use, and Ornament, Practically Illustrated*, by Anastasia Dolby.

Dr. Doran writes the preface of an interesting, anecdotal work by Mr. Henry J. Tuckerman, on Newspapers, Books, Pictures, Music, Authors, Doctors, Holidays, Actors, Preachers. It is called *The Collector*, and is published by Mr. Hotten.

Some *Sketches of the Rites and Customs of the Greco-Russian Church*, which repay perusal, have been written by Madame H. C. Romanoff, at Messrs. Rivington's.

Mr. G. A. Henty, the special correspondent of *The Standard*, publishes at Messrs. Tinsley's, *The March to Magdala*.

Mr. G. T. Lowth publishes, *Around the Kremlin, or Pictures of Life in Moscow*.

Lieutenant-General Sir Sydney Cotton, for many years actively engaged in all the Presidencies of India, publishes at Mr. Bentley's a reliable work, called *Nine Years on the North-West Frontier of India, from 1854 to 1863*.

There are also published *Choice Notes on the Gospel of St. Matthew, drawn from Old and New Sources.* (Macmillan.)—*Satan's Devices Exposed*, by the Rev. Samuel Weir. (Moffat.)—*The Education and Employment of Women*, by Josephine E. Butler. (Macmillan.)—*Is the great Pyramid of Gizeh a Metrological Monument?* by Sir J. Y. Simpson. (Edinburgh: Black.)—*New Pages of Natural History, Meteors and Meteorites, Caves and their Contents—Fossil Fish.* (H. P. Malet, Newby.)

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE BIBLICAL LITURGY. By the Rev. DAVID THOMAS, D.D. This, the seventh edition, contains 20 Ordinary Services; also a Marriage, a Baptismal, and a Funeral Service. Dickenson, Farringdon Street.

THE Biblical Liturgy, as stated in its preface, provides for a universally felt want in Nonconformist Churches. It avoids the following evils:—1. The superseding of extemporaneous prayer. 2. All injustice to the sense of Scripture. 3. All tendency to formality in worship. It secures the following advantages: 1. It draws at the outset of each service the mind of the congregation to the one glorious object of worship. 2. It gives unity and depth of impression concerning God. 3. It promotes in the congregation a knowledge of Scripture upon the cardinals of our faith. 4. It develops those elements of biblical truth which have a special relation to the spiritual sensibilities of the soul. Its grand endeavour is to carry into congregational practice the apostolic injunction of "Teaching and admonishing one another in psalms and hymns and spiritual songs." It makes such a responsory use of God's word in God's house as tends to excite the religious sentiments of our nature, and bring the thoughts and sympathies of all in the assembly together into a common channel of devotion.

The Biblical Liturgy has passed through numerous editions and stood the test of years. The congregations using it highly appreciate its effective Scriptural teaching, and its stimulating and guiding spirit of devotion. Each of the services contains a Scriptural Homily, a Scriptural Prayer, and a Scriptural Hymn. It is impossible for a work to be more

scripturally enlightening and devotionally exciting. In its utterance it is God and not man who speaks. It does not supersede free prayer in worship, on the contrary, it powerfully excites and wisely directs it.

Since its publication, now thirteen years, much discussion has been carried on by the *Congregationalists* as to the desirableness of introducing a Liturgy into public worship, and the general opinion is strongly in favour of so doing. The fact is the dullness and tautology of prayer in Nonconformist churches are everywhere complained of. Some Nonconformist ministers have endeavoured to accommodate the Church of England Liturgy to the use of Dissenting Congregations. This has been a failure. The abridgement has marred the beauty of the service, and hence in some cases where it has been introduced, it has been soon afterwards rejected. Besides, honest men do not feel justified in using the service of a Church they dissent from, and Nonconformists generally object to have prayers made for them, either by ancient or modern ecclesiastics.

THE CHRISTIAN DOCTRINE OF SIN. By Dr. JULIUS MULLER. Translated from the German of the fifth edition by Rev. WILLIAM URWICK, M.A. Two volumes. Edinburgh: T. and T. Clark, 38, George Street.

THIS work, which is now in its second English edition, and has passed through no less than five large German editions, is known throughout the whole republic of theology. It is an authority amongst biblical scholars, it is a text-book to many universities, and is confessedly the most learned and philosophic work on the subject of which it treats. A thorough understanding of *sin* is essential to a mastery of Christian theology, and in no other work is the subject so exhaustibly treated. The word *sin*, though small, represents a subject which touches the highest and profoundest subjects of human thought, such as the being and the character of God, the nature and sphere of moral government, the moral constitution of man, the fundamental conditions of his responsibility, and the essentials of any expedient to redeem him from moral evil. Such subjects as these, with a hundred related ones, are all carefully canvassed and clearly set forth in these volumes. It must be observed that though this is the second English edition of the work, it is very different from the first. (1.) It is a translation from a later edition of the author. (2.) It is a translation effected by another hand. The first was by Mr. Pulsford, this is by Mr. Urwick. Without disparaging the former we prefer this. The author's thoughts come to us here in plain and perspicuous English. The translator not merely translates words, but interprets thoughts, and has greatly improved on the form of the work. "Instead of the long dreary table of contents at the beginning of each volume, he has divided each chapter in sections, has inserted marginal notes throughout, has occasionally added references of his own in the foot notes, and has appended a copious index, which will make the work more accessible as a book of reference. He has also given a very full index of contents.

JESUS CHRIST: HIS TIMES, LIFE, AND WORK. By E. DE PRESSENSE, D.D. Translated from the French by ANNIE HARWOOD. Second Edition. London: Hodder and Stoughton.

WE are glad to receive a second edition of this work; we have already pronounced our judgment on its merits. The author brings his subject under five grand divisions. The first embraces preliminary questions. Here he deals with the philosophic and religious bases of the life of Christ, the religions of the past, the decline of Judaism, sources of the life of Jesus Christ, and the credibility of Gospel history, and doctrinal bases of the life of Christ. Under the second general division, he treats of the preparation of Jesus for his work, and here we have exhibited the childhood of Jesus, John the Baptist; the temptation, the plan of Jesus, his teachings, and his miracles. The third general division treats of the first period of the ministry of Jesus Christ. The fourth, the period of conflict; and the last, the great week, the close of the struggle, death, and victory. All the subjects are handled with the author's well-known evangelistic spirit, ability, and earnestness. If he is not profoundly philosophic, he is always intelligent and instructive, and writes with remarkable freshness and force.

THE FALL OF MAN AND OTHER SERMONS. By FREDERIC W. FARRAR M.A., F.R.S. Published by request. London and Cambridge: Macmillan and Co.

"It is," says the author, "with great diffidence that I allow these sermons to see the light. It had long been my intention not to publish any volume of sermons, and I have often stated that intention to friends who spoke to me on the subject. When, however, the Vice-Chancellor did me the honour to request that I would publish the three sermons preached before the University of Cambridge, it became necessary to add others to them, and I have done so, not because I thought that the sermons were worthy of preservation—for no one can be more painfully aware of their imperfections than I am myself—but because some, who had a right to judge for themselves, wished to know the topics on which I ordinarily preached, and the manner in which I handled them." The excellent author's estimate of his discourses, we are glad to find, is not higher than our own.

DIVINE DECREE AND FREE WILL; OR, MORE NOTES ON PROPHECY. By the Author of a "Work upon the Book of Genesis," &c., &c. London: William Macintosh, 24, Paternoster Row.

THE title of this work led us to expect a disquisition on the great question of liberty and necessity, a question that has engaged the attention of the profoundest thinkers of all ages. Judge of our disappointment when we found it to be an exposition (?) of the book of Revelation by one who, like Dr. Cumming, believes himself to be acquainted with the times and the seasons of the Son of Man. With such works we have no sympathy.

We cannot understand them, neither can we read them without an amount of self-denial which it is hard to practise.

SATAN'S DEVICES EXPOSED. By Rev. SAMUEL WEIR. Dublin: Moffatt and Co., 6, D'Olier-street.

THOUGH this is by no means an exhaustive or even an original treatment of the subject it discusses, it is a book, we are assured, which has proved of spiritual service to many, and is adapted to influence for good a large circle. The author is in earnest, and he writes with vigour and practical point.

"MATTHEW AND ROMANS." Being Part I. of the New Testament (the New Covenant) of our Lord and Saviour Jesus Christ. As translated out of the original Greek. Edited by PHILIP DIXON HARDY, M.R.T.A. Dublin: Moffatt and Co.

THIS is the first part of a work which bids fair to rank amongst our most valuable editions of the Holy Word. Its notes and references, critical and explanatory, though very brief, are enlightened and enlightening. The emendations, which are in brackets, on the whole, seem to us judicious and required. The editor informs us that he is doing with the present translation what Griesbach did with his version of the original text—publishing a *brief portion*, as a specimen of his work, and inviting suggestions as to further improvements.

SEEKERS AFTER GOD. By the Rev. F. W. FARRAR, M.A., F.R.S. Part I. Macmillan and Co.

THOUGH we have not been able to rise into any high admiration of the author's published sermons, as referred to above, we own ourselves captivated with the production of his which is now in our hands. A man may be an indifferent sermonizer and an able essayist, a dull preacher, and a soul-inspiring *litterateur*. The biographic portrait here given of Seneca is grand and enchanting. The stirring events and the great men of his age are also vividly depicted on the back-ground of the canvas. The moral and philosophic reflections, too, are admirable. On the whole we regard it as one of the best of the series.

THE HISTORY AND PLEASANT CHRONICLE OF LITTLE JEHAN DE SAINTRE. Now first done into English by ALEXANDER VANCE. Dublin: Moffatt and Co.

THIS is a romance and belongs to a class of works with which we do not profess to deal. It is a translation from a very old and rare French work. The author is unknown. The hero, little Jehan de Saintre, is a distinguished knight of the olden times. It is a most readable romance, although we cannot say that its tendency is of the most purifying and elevating character.



A HOMILY

ON

“Thy Kingdom Come.”

Matt. vi. 10.



PRAYER is not an *unintelligent* exercise. Before we can rightly pray any prayer, it is necessary that we have some clear apprehension of what we ask for. This remark applies very forcibly to the petition of the Lord's Prayer which we now consider. We shall have, therefore, to inquire respecting the *nature and relations of Christ's kingdom*.

I. THE NATURE. In inquiring into the *nature* of Christ's kingdom, it is necessary that we remember that the kingdom bears more intimate relation to the *king* than do *most* kingdoms—in fact, than do any kingdoms. In other kingdoms the king is satisfied if his right to reign be universally acknowledged and undisputed. He is satisfied if he be allowed to enjoy the *dignity* of his position, and the emoluments which pertain to it. If he live in the affections of his subjects, so much the better. If, by acts of generosity and nobleness, he wins the homage of their hearts, he is counted exemplary; such acts prevent sedition and treason, and make them doubly dark. But to secure himself undisturbed and undisputed

on the throne is the principal object contemplated by any earthly sovereign. It is not so, however, in relation to this kingdom of which we speak. Mere *acknowledgment* of Christ's kingship is not enough. The confession of his right to reign on the throne of the universe, King of kings, and Lord of lords, is not enough. *His* kingdom is but *an expression of his own nature*. What Christ is, *that* his kingdom is. The manifestation of Christ was a revelation of what that kingdom *is* and *will be*. In this case, the kingdom is but the kingly nature *dominant*—the kingly nature *ruling*—the kingly nature *diffused*—the kingly nature *understood*—the kingly nature *admired*—the kingly nature *received*—the kingly nature *loved*—the kingly nature *realized*. And in this it differs from every other kingdom. Other kingdoms cannot represent it, nor show it forth. They are but *fingers* pointing to it. It is important to distinguish between human and divine kingship. Let us not think that “*man is the measure of the universe,*” or that human institutions fully represent Divine truths bearing similar names; otherwise our vision will be contracted—our understanding will be low and unworthy. We shall fail even to imagine the height, and length, and depth, and breadth which there is in everything Divine.

Seeing, then, that there is this intimate relation between the King and the kingdom, it follows that if we are to have a thorough acquaintance with the kingdom, we must have an intimate knowledge of the *King*. For the *laws* of his kingdom are the laws of his own nature—the extent of his kingdom is the *extent* of his power—the *duration* of his kingdom is the duration of his being. I confess to delight in the thought that Christ is an *absolute* King. Parliaments of men—the grand confederations of the world—have been and are necessary, because of the feeble character of earthly sovereigns. Very, very few men, if any, are of so noble *a character*, of so *perfect a wisdom*, or so *just judgment*, as to be entrusted with *absolute* power in any, even the most

narrowed domain. But Christ has been manifested in the midst of circumstances the most difficult and trying, and so passed through those circumstances as to be enabled to throw out this challenge, “*Which of you convinceth me of sin?*” No stain on his character or on his conduct; his pure robe unsoiled by one single blot; possessed of power, held in abeyance with iron grasp, though suffering was his lot, and death was decreed as his desert. How true the writing which was put over his cross, “Jesus of Nazareth, the King.” We look at that cross, and behold, if we look with the eye of sense, *a sufferer*, but the *spirit-eye* sees a *King*—a man who was king in a sense in which no other man was ever king—a perfect sufferer, and, *therefore*, a *perfect King*—King of humanity, as no other man was ever king of it. He suffered that He might be king; He endured, through all those years in which He walked this earth, suffering such as no other man ever endured, by reason of the *nature* which was concealed beneath that body He took. His nature was the *noblest*, and therefore his sufferings were the *keenest*. His nature was absolutely the noblest, and therefore was his spirit the *most sensitive*. *Evil* touched Him as it touched no other man—rasped his soul as being like poison to it—*thus* He suffered. *Evil* pierced Him as a sword—penetrated his spirit as a barbed arrow—cut Him, wounded Him, lacerated Him, flayed Him—made Him cry out in very anguish, as being the antipodes of everything which He was. But He *endured* it. Well might He cry out, “Was ever sorrow like unto my sorrow?” Too often, brethren, we lose sight of this reason of our Lord’s sufferings. Put the most sensitive being in the midst of the most harrowing circumstances, and that sensitiveness will be likely to produce madness. What human nature could live in circumstances diametrically opposite to it? But our Lord breathed the foul atmosphere of his age, perhaps the foulest age the world has ever known, and through suffering attained to the kingship which He now

claims. Worthy is He to be King of kings—the most *absolute* King! The laws of *such* a kingdom must be the noblest that were ever enacted; the *extent* of that kingdom must be according to the extent of the power of the King to whom “*all power* is given in heaven and in earth;” the *duration* of that kingdom is the duration of Him who knoweth “neither beginning of life nor end of days.” Taking the *nature* of this kingdom into consideration, does the language seem at all unnatural or strained—“His kingdom shall be an everlasting kingdom, and his dominion endureth throughout all generations?”

II. THE RELATIONS. And notice—First: *Its relations to human kingdoms.* You will remember that the book of Daniel contains several splendid visions: among others, that of the four beasts, representative of four great kingdoms, in which should be contained more of the beastly and brutal than of the human and divine; kingdoms which should rule by *force* and *power alone*. The vision goes on to say, “I beheld till the thrones were cast down, and the Ancient of Days did sit—thousand thousand ministered unto Him, and ten thousand times ten thousand stood before Him.” “I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Wonderfully instructive are these visions of Daniel in the light of certain well-defined principles of symbolic interpretation! The four kings which are defeated rise “*out of the earth.*” “The saints of the Most High take the kingdom, and possess the kingdom for ever, even for ever and ever.” Now, there may be difficulties attending the historical application of these visions, but there can be no difficulty in the

application of this principle, which is, after all, the *root* idea, and the *chief* idea in the vision to which I have referred—that whatever springs out of the earth, even though it take a kingly shape, is destined to be defeated and subdued by that which is of heavenly origin. Certain kingdoms in the present day represent and embody certain principles. If those principles are of the earth, earthy, they are short-lived. They have not in them the power of an endless life. They can only endure for a time. *Pass away* they must. For "all that is *not* of heaven must fade." And, my brethren, if we expect to live in a world like this, where there *are* kingdoms founded on these *temporary* principles, in peace and quietness, we shall be doomed to disappointment. *Wars* there will be, and rumours of wars ; "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and in looking for those things which are coming on the earth." And the cause of all these shakings and revolutions is *deeper* than men generally look. Men look to the *material* and secondary. Spiritual men *only* look to the primary and *spiritual*. My brethren, the root-cause of all the shakings among nations founded on false principles, principles which must give way that other and higher principles may rule the peoples, is just this,—*That God is answering this prayer*—"Thy kingdom come." You may not believe it *now*, but if you are progressing in a right direction you will believe it by-and-by : when you are brought to see that all *secondary* causes are *insufficient* to account for the shakings and upheavals and revolutions which must and will come. Everything in national life which *opposes* the principles on which this kingdom is founded, must totter at its progress. There is nothing which appears in this material world but it has some unseen *spiritual cause*. The fact of men refusing to acknowledge these spiritual causes, does not alter the greater fact of their *existence*. A man may try to argue that he has no such a possession as a soul.

That forced unbelief of his does not alter *the fact*. If a biped wishes to claim cousinship with a quadruped, let him. If he *will* have it that he and the baboon are children of the same family, he must have his will, but he must be kind enough to confine his reasoning to himself, and allow me to answer for myself.

If there be any nobility in belonging to the monkey tribe, we will allow him that distinction. And with some men we should hardly be inclined to dispute the relationship.

But such argumentation cannot set aside the great spiritual facts. While men are *arguing* the *facts* are *working*, and in the long run the facts will always have the best of it. Yes, my brethren, *tyrants* may tyrannize, and the *powerful* may abuse their power, and *the rich* grow wanton because of their wealth, and in their wantonness oppress and grind down the poor, and institutions disposed to favour wealth and tyranny may for a time exist and flourish, and adulterous unions of various kinds may be perpetuated; but tyranny must succumb, and power must confess itself weak, and *wealth* own its poverty, and unjust institutions become things of the past, and corrupt unions be dissolved by that power which may seem long in its working; but *though* it be slow it is sure, and *because* it is slow, it is *mighty*; aye, and terrible to those who are found in opposition to it; like that great stone on which whosoever shall fall shall be broken, but on whomsoever it shall fall, it shall grind him to powder.

The spiritual reason, my brethren, of all national revolutions is just here, that God is answering our prayer: “*Thy kingdom come,*”—answering it, probably, in an altogether *different* way from what we anticipate or desire, exercising his sovereignty in this, as in other matters; working here as elsewhere, according to *his own* wisdom, not ours; working according to the *pure* love which swells in his own heart, and not according to the *impure* love which throbs in *our* hearts. If we could foresee all that is included in the

broadest and fullest reply to this prayer, it is pretty certain that many of us would shrink from offering it. It involves *changes*; it involves *destructions*; it involves *revolutions*. And no human mind can contemplate such things without awe and fear, without dread and recoil of spirit. We shrink from those disturbances which often leave behind in their immediate track untold horrors. But because of human *wilfulness*, and human blindness, and human determination to do the wrong, or the simply expedient to secure an immediate end, come they must! When two wills are in conflict—man's and God's—man may, in his freedom, persist in his own way, believing that for himself that way is best, and in his persistency bring evil and horror; but we know well that the Divine will must stand and be supreme. God has his own time for bringing his purposes to pass. And when "the fulness of time has come" the purpose will be accomplished, however much human will may oppose it. And let us not forget, my brethren, that we do not pray "*my* kingdom come," but "*Thy* kingdom come." Not the kingdom which I have conceived, but thine; not the kingdom of my false ideas and evil imaginations, but the kingdom which Thou didst intend for Thy own glory, and the expression of Thy own fulness. Hence it is that this kingdom comes under a form altogether foreign to our wishes and anticipations. As in the Incarnation, Christ came to realize a kingship which had never entered into the Jewish thought, came to establish a dominion of which their ideas were only the faint picture. Hence it was that "When he came to his own, his own received him not." And so, my brethren, in answer to our oft-repeated prayer, "*Thy* kingdom come," that every kingdom may come to us under an aspect which we never looked for, and our minds having determined what the kingdom shall be, when it comes we may reject it as the Jew rejected Christ, in utter blindness. We have been praying, "*Thy* kingdom:" secretly, almost unconsciously, to ourselves, we have meant "*my* kingdom," and when the

kingdom has come, we may have rejected it, verifying anew, as it is repeatedly verified in human experiences, “He came unto his own, and his own received him not.” We shall look upon it—

Secondly: *Its relation to individual men.* There may be so much evil in the world that sometimes we may be almost induced falsely to think that the devil is lord of this lower existence. The presence of evil prevents our seeing the progress of this kingdom towards its establishment. But, my brethren, be not discouraged nor deluded by the pretence and prominence of darkness. The kingdom of Christ is a spiritual kingdom—“The kingdom of God is within you.” Wiser far would it be *individually* to guard ourselves against the kingdom of darkness being established in our own souls, than to lose heart and hope because of the presence of that kingdom in our midst. Have I not already asserted that the kingdom of darkness must be crushed by this kingdom for whose coming we pray. Let us beware, lest that kingdom of darkness be insidiously establishing itself in our souls. Leave God to take care of his world, and do you take care of your world, the world within, with its thoughts and affections, and tendencies, and possibilities. I am afraid that it is too much the fashion in the present day for men to occupy themselves with bemoaning the presence of evil in the world, while the hidden evils of their own hearts are gaining strength and power. A wretched substitute for truth is this! There would be no filth in the street if every man swept his own doorway. You may complain of the street in which you live being disgracefully kept and your next door neighbour may see what you are blind to—that your own doorway is equally disgraceful. Don’t think, my brother, that because you can sympathize with the fashionable bemoaning of our time that your own heart must therefore be right in the sight of God, or that the kingdom of light is established there; because if you do there will be contradictions in your character, for which

even yourself will be unable to account. “The kingdom of God is within you.” Let every man see that it is. I say, see that it is there—know it. Let him search for it, and if he cannot find it, let him take the common-sense view of the matter, and conclude that it is not there. And let me add, that if it be *not* there, you have no time and no ability for bemoaning the *general* condition of things when your own *particular* state is so deplorable. You have no right to add *your* note to that moan. If you have not the kingdom of Christ set up in your soul, the fault of all that outside evil belongs to you as much as to others. I don’t say, you have no right to pray this prayer *for others*; on the contrary, I would urge you to pray it *with all your heart*, but chiefly for yourself. There are some men who are very charitable and kind and loving towards all people on earth, *except their own families*. Abroad they are angels—at home they are either brutes or devils. The house would be happier without them. Something similar are they who join the fashionable moan because of darkness and evil, and leave their own natures in the hardly disputed possession of everything selfish and worldly.

I ask—Is the kingdom of Christ established in our hearts as individuals? That is the first inquiry. Before we have a throb of interest to expend on others, or on the world in general, that question ought to be satisfactorily answered. “And now also (said John the Baptist), the axe is laid unto *the root* of the tree, *therefore* every tree which bringeth not forth good fruit is hewn down and cast into the fire.” Unto *the root* of the tree the axe is laid. Now, the roots of this kingdom are not in nationalities, or constitutions, or societies, but *in men*, individually. We might have a perfect constitution of things as far as national order went to begin with—but the order would soon be *disorder* if men were wrong. And so our Lord begins at the root. He tells us that so long as *we* are wrong, it matters not what else be right. And if *man* be once put right, depend upon it that everything else

will soon be brought right. John the Baptist knew all *that*. There was reason and common sense in his message. He said not, prepare for a *new nationality*, a *new government*, a *new constitution*, which shall have in it no error, and no corruption, but he said, “Repent, for the kingdom of Heaven is at hand.” And my brethren, let me say that if you are expecting ever to be made to any very sensible degree either happier, or better, or nobler by any *political* or constitutional reforms, the sooner you get rid of the delusion the better. These things are very well in their place, very necessary, very right. Mending the holes in a man’s *coat*, or the broken glass in the window of his house, or giving him better ventilation, are all good things in their way—but they do not touch *the real man*. His coat may be of the finest cloth that was ever dyed; his house may be the most convenient, the best ventilated house that was ever built; and the man himself may be as to his thoughts, ragged and threadbare as the worst coat that was ever seen in St. Giles’s; his heart may be as unprotected against the bitter winds of hell as the most windowless hovel, and his soul reeking with an atmosphere in which no heavenly thought could live for an hour. Make the *man* right, and his *coat* will soon be whole, his house *windowed*, his *ventilation* healthful. I tell you, my brethren, while you are merely tinkering about on these outsides you are losing your time and your patience with it. He who is made instrumental in *casting the devil out* of a man is of more service to the real man than any mere reformer or philanthropist possibly can be. I care not in what form that devil may appear. It may be the devil of *drunkenness*, or the devil of *debauchery*, or the devil of *lust*, or it may be one of a more gentlemanly sort, of a sort tolerated by respectable people—the devil of pride, the devil of deceit, or of selfishness, or of covetousness, or of fashion—any of these less affrighting shapes. The kingdom of Christ knows none of *that weak sensitiveness* which cloaks sin under involved language—“it lays the axe to the root”

—not a *paper-knife* does it employ, but an axe, and that not to some *extreme branch* of the human tree, but to *the root*. It says, “Repent”—and that means *change*. It says not merely—“Be decently and orderly people, and don’t go to excesses ; cultivate a respectable form of religion—but it says “Ye must be born again ;” your very *thoughts* must be brought to run in a new and deeper channel ; the *affections* of your heart must be set on a new object, or “ye cannot see the kingdom of God.”

My brethren, there has been One among us who has left us in no perplexity about what is meant by the kingdom of God, what are its *laws*, what its *power*. One there has been who has shown us what are the true principles of life, what is *the order* of his kingdom, and He is by his Spirit working within us still to bring us into conformity with the order which he has established. There is *one great reason* for all that is terrible and saddening and perplexing in life—*this* reason—men have departed, and are departing from the order which is in Christ Jesus. I mean, that they are living contrary to his laws. By their sins and their selfishness men are doing what they can to *darken* the light which he has shed upon life—to confound and confuse what he has made plain—to *crook* what he has made *straight*—to fritter down the majesty of the truth which he taught ; to overwrap it and hide it by their own devices. But in vain—that truth will assert itself, for there is life in it more living and powerful than in anything else. And however men may try to establish a different order of life to that which Christ has brought to us, this life alone shall triumph. Christ shall be sovereign and supreme. Believe me, my friends, you may as well try to move the sun from his centre, or shake the stars from their orbits, as fight against the progress of Christ’s kingdom. If you will not be a living stone in its structure, you will have to be concrete in its trenches. If you will not be a soldier in its ranks then over your dead body its ranks will advance to uni-

versal conquest. Command the thunder to cease its bellowing; bid the lightning rest in its cloud-bed; bid Time's chariot to roll back its wheels; command the sea to rest from its raging; change if you can the laws of gravitation and attraction; bid the forces of the universe be quiet; as well do this as oppose the onward march of this kingdom. Progress it will—you may progress with it, and be great in *it* if you will, but if you will not, then progress it will in spite of you, for Omnipotence pulses at its heart, and the dog barking at the moon is not so ridiculous a sight as you attempting to stem the torrent of spiritual force which this kingdom contains. I invite you to a better mind; to pray for the visible dominancy of this kingdom—I invite you to throw into its forces the little force which you possess, you may help it on. God will honour you by making you able, but you cannot oppose it, except to your own destruction. "Repent, for the kingdom of heaven is at hand." "Now is the accepted time," &c.

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till suns shall rise to set no more."

London.

R. T., M.A.



KINGDOM OF GRACE AND GLORY.

These two kingdoms of grace and glory differ not specifically, but gradually; they differ not in nature, but only in degree. The kingdom of grace is nothing but the incohation or beginning of the kingdom of glory; the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the day-break, and the kingdom of glory is grace in the full meridian; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens there were two temples, a temple of virtue and a temple of honour; and there was no going into the temple of honour but through the temple of virtue; so the kingdoms of glory and grace are so joined together that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace: but these two, which God hath joined together, may not be put asunder; the kingdom of grace leads to the kingdom of glory.—T. WATSON.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this *TEHILIM*, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *The Past Conquests and the Future Struggles of the Good.*

“ I will praise thee, O Lord, with my whole heart;
 I will show forth all thy marvellous works.
 I will be glad and rejoice in thee:
 I will sing praise to thy name, O thou Most High.
 When mine enemies are turned back,
 They shall fall and perish at thy presence.
 For thou hast maintained my right and my cause;
 Thou satest in the throne judging right.
 Thou hast rebuked the heathen,
 Thou hast destroyed the wicked,
 Thou hast put out their name for ever and ever.
 O thou enemy, destructions are come to a perpetual end,
 And thou hast destroyed cities;
 Their memorial is perished with them.
 But the Lord shall endure for ever:
 He hath prepared his throne for judgment,
 And he shall judge the world in righteousness,
 He shall minister judgment to the people in uprightness.
 The Lord also will be a refuge for the oppressed,
 A refuge in times of trouble.
 And they that know thy name will put their trust in thee:
 For thou, Lord, hast not forsaken them that seek thee.

Sing praises to the Lord, which dwelleth in Zion :
 Declare among the people his doings.
 When he maketh inquisition for blood, he remembereth them ;
 He forgetteth not the cry of the humble.
 Have mercy upon me, O Lord ;
 Consider my trouble which I suffer of them that hate me,
 Thou that liftest me up from the gates of death ;
 That I may show forth all thy praise in the gates of the
 daughter of Zion ;
 I will rejoice in thy salvation.
 The heathen are sunk down in the pit *that* they made :
 In the net which they hid is their own foot taken.
 The Lord is known by the judgment which he executeth :
 The wicked is snared in the work of his own hands. Higgaion.
 Selah.
 The wicked shall be turned into hell,
 And all the nations that forget God.
 For the needy shall not alway be forgotten :
 The expectation of the poor shall not perish for ever.
 Arise, O Lord ; let not man prevail ;
 Let the heathen be judged in thy sight.
 Put them in fear, O Lord :
 That the nations may know themselves to be but men. Selah."

Psa. ix.

HISTORY.—Whilst it is generally acknowledged that David was the author of this psalm, a great variety of opinions prevails as to the occasion of its composition. Some suppose that it was composed on the death of some one whom the writer had slain, such as Goliath of Gath, or some foreign king. Others suppose that it was occasioned by the victory over Absalom, and the suppression of the rebellion by his death. Others imagine that it was in celebration of some victory over the Philistines by David. Whilst others think that it originated with some great deliverance, such as the overthrow of the Babylonian empire by Cyrus, or the defeat of Haman's plot. All this diversity of opinion shows that the period and circumstance of its origin must remain in doubt. The psalm, however, shows that it was composed in view of enemies ; that the enemies were foreign ; called heathen ; that they were invaders, they "destroyed cities ;" and that they were partially conquered, for the victory is celebrated in various verses.

ANNOTATIONS.—"To the chief musician upon Muthlabben." "Some take 'labben' in this title as an anagram of Nabal, and read it *on the death of the fool*. (See 1 Sam. xxv. 25.) Others, slightly changing the Hebrew vowels, suppose the former part of the clause to denote *female voices*, or soprano ; and the latter to mean *for Ben*, or (the children of) Ben, a Levitical singer mentioned in 1 Chron. xv. 18. But it is most likely that '*Muth-labben*' is the title of another poem, to the tune of which this psalm was composed ; just as, in 2 Sam. i. 18, a poem is referred to

which was known by the name of the 'Bow.' Thus it would mean, according to the song, *Muthlabben*."

"*When mine enemies are turned back, they shall fall and perish at thy presence.*" The first two verses need no comment. The expression "*turned back*," used in relation to his enemies, means their overthrow, and the idea of the whole verse is that when my enemies are overthrown, they "*perish*," and they perish because of thy "*presence*;" conquest is of Thee.

"*For thou hast maintained my right and my cause; thou satest in the throne judging right.*" Here, again, the idea is that his victory over his enemies, which was a righteous one, is of God; and that God gave him the victory because he determined his cause to be a right one, "*Thou satest in the throne judging right.*"

"*Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.*" "*Heathen*" means a foreign enemy, either an individual or a nation. David, in this verse, describes how God had treated this enemy, which was "*wicked*." (1.) He was rebuked, not merely by words, but by chastisements. (2.) Then he was destroyed; destroyed as completely as the impious Goliath was destroyed. (3.) The extinction of his name. "*Thou hast put out their name for ever and ever.*" No more a position or a name amongst men.

"*O thou enemy, destructions are come to a perpetual end; and thou hast destroyed cities; their memorial is perished with them.*" This is not to be regarded as an apostrophe to the enemy, but rather as indicating the writer's state of mind as he meditated on the fact that his enemy, which had "*destroyed cities*," &c., and therefore a powerful one, would be no more engaged in laying cities and towns in ruins. It means, my enemy has finished his devastations for ever.

"*But the Lord shall endure for ever; he hath prepared his throne for judgment,*" &c. (Vers. 7—10.) These verses require no special comment, their meaning is plain. Utterances very similar to them are frequent from the pen of the writer. We have noticed some of them before, and shall have frequent occasion to do so again.

"*Sing praises to the Lord, which dwelleth in Zion; declare among the people his doings.*" At the memory of God's merciful interposition, the writer breaks into an exultant song of praise. "*Which dwelleth in Zion.*" "*Zion*" at this time was the place where the tabernacle was set up, and the worship of God was celebrated, hence it was spoken of as his dwelling-place; there he made special manifestations of himself.

"*When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble.*" "God is here revealed in the character which He assumes in Gen. ix. 5, where the same verb and noun are used in the first clause of the verse before us. The word translated '*blood*,' is in the plural form. Hence the literal translation of the next word is, he has remembered them, *i.e.*, the bloods or murders. The cry meant, is the cry of suffering and complaint with particular reference. (Gen. iv. 10.) According to another reading of the last clause, the cry is that of the

meek or humble, not of the distressed. But the common text affords a better sense, and really includes the other, as the innocence of the sufferers is implied though not expressed. The general import of the verse is that God's judgments, though deferred, are not abandoned; that he does not forget, even what he seems to disregard, and that sooner or later he will certainly appear as an avenger. Murder is here put as the highest crime against the person, for all others, and indeed for wickedness in general." (*Alexander.*)

"Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death; that I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation." This prayer shows that David, notwithstanding the discomfiture of some of his enemies, had still others to grapple with, and that his deliverance from them required the interposition of God. "The phrase '*gates of death*,' relates to the prevalent views about the unseen world—the world where the dead abide. That world was represented as beneath; as a dark and gloomy abode; as enclosed by bars and walls; as entered by gates—the grave leading to it." (*Barnes.*) He prays for the perservation of his life, in order that he might praise his Maker. "*That I may show forth all thy praise in the gates of the daughter of Zion.*" "*In the gates*—expositors commonly remark—were the assemblies, and judgments held; hence, in the gates means in the public meetings. But this explanation is untenable. God's praise is not to be celebrated in the gates, amid the throng of worldly business, but in the Temple. The expression is to be regarded as simply meaning within." (*Hengstenberg.*) We are commanded to enter his "*gates with thanksgiving.*"

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." The destruction, which the heathen, the idolatrous people, his enemies, had designed for him, overtook themselves. "*The net*" here referred to, seems to have been particularly a net to take wild beasts, to catch one of their feet like a modern trap. David's enemies had set a trap for him, and they had got into it themselves.

"The wicked is snared in the work of his own hands. *Higgaion. Selah.*" A repetition of the same idea. Wicked men entrapped in their own trap. "*Higgaion*," in the margin, is meditation, and is so rendered elsewhere. (Psa. xix. 14.) It may indicate a pause stronger than "*Selah.*" The two words together, as here, may mean, "*give special thought to this.*"

"The wicked shall be turned into hell, and all the nations that forget God." "*Hell*"—sheol—here means the grave, the world of departed spirits. Some render the words thus: "*Know that the ungodly shall be turned into the grave, the heathen, yea all that forget God.*" But is it not suggested that hell here means more than the grave, for do not all godly and ungodly go alike to the grave?

"For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever." The idea of the passage is, that the

persecuted and oppressed will not always be neglected. They will one day have justice done them.

“*Arise, O Lord, let not man prevail: let not the heathen be judged in thy sight.*” David, rightly or wrongly, regarded war against him as war against God, and as a theocratic king it was so, and hence he calls upon God to interpose.

“*Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.*” “The word translated ‘*fear*’ is elsewhere used to signify a razor. Hence some would render the first clause, apply the razor to them, *i.e.*, shave them, in allusion to the Oriental feeling with respect to the beard. But this seems far-fetched, and the masoretic reading yields a better sense. The precise import of the first phrase seems to be, set fear as a guard over them (Psa. cxli. 3), or join it to them as a constant companion.” (*Alexander.*) “*That the nations may know themselves to be but men.*” Alas! men do not know themselves to be but men; ignorant, depraved, frail, dying.

ARGUMENT.—“(1.) David personally thanks God for interposing as the righteous Judge to maintain his cause and punish his foes. (Ver. 1—6.) (2.) He rejoices in the thought that evermore and everywhere God will be found acting in this character. (Ver. 7—10.) (3.) He calls on his people to join him in celebrating God’s kindness to himself and the nation. (Ver. 11—18.) (4.) He concludes with a prayer to God to complete his work of righteous retribution.” (Ver. 19, 20.) (*Dalman Hapstone.*)

HOMILETICS.—As this psalm evidently embraces two leading subjects, the one referring to past triumphs, and the other to future struggles, it may be homiletically employed to illustrate *The past conquests and the future struggles of the good.*

I. THE PAST CONQUESTS OF THE GOOD. The Psalmist, in reviewing what the Almighty had done for him, in turning back and overthrowing his enemies, was filled with religious gratitude, and this gratitude expresses itself in two distinct forms, that of worship, and that of meditation.

First: *Here is the worship of gratitude for the past.* His soul goes up to heaven with thanksgiving. (1.) His gratitude was *heartly*. “I will praise thee, O Lord, with my whole heart.” His gratitude was no fleeting emotion, no divided affection, no partial sympathy of mind. It was deep, absorbing, engrossing all the powers of his soul. There is no true worship where the whole heart is not engaged. (2.) His gratitude was *practical*. “I will show forth all thy marvellous works.” All my deliverances are thy marvellous works; I ascribe my victories to thee; I will count my triumphs as thine, and publish them abroad as thy works. True gratitude loves to publish to the world the

kindness of the benefactor. (3.) His gratitude was *joyous*. "I will be glad, and rejoice in thee; I will sing praise to thy name, O thou Most High." Gratitude is joy; it is divine goodness acting on the soul, like the sunbeam of spring on the songsters of the grove, setting all to music. It is the transporting spirit in the pæan of angels and of saints. "Unto him that loved us," &c. (4.) His gratitude was *special*. By this I mean it arose at this time from a *special* deliverance, and this is described. "When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause," &c. (3—7.) Whilst a good man is always thankful, special interpositions of Heaven serve to stimulate and intensify his gratitude.

Secondly: *Here is the reflection of gratitude for the past.* From the seventh to the thirteenth verse we have his reflections. (1.) Upon God's *government*. He thinks of God's government (a) *as eternal*. "The Lord shall endure for ever." Amid the thrones that David had seen wrecked in battle, he thought upon God's throne as eternal. "Thy throne O God is for ever," &c. (b.) *As universal*. He shall judge "the world." Not a province, not a section of the human race, but all men. He ruleth over all. (c.) *As righteous*. "He shall minister judgment to the people in uprightness." Just and right is He. His nature is the foundation, his will the rule, his expressions the revelation of universal right. We have his reflections, (2.) Upon God's *character*. He thinks of God's character (a.) *As merciful*. "The Lord also will be a refuge for the oppressed, a refuge in time of trouble." God is a friend to the tried, "a father to the fatherless, a husband to the widow." What a refuge! He thinks of God's character (b.) *As faithful*. "They that know thy name will put their trust in thee." His character is worthy of confidence; they that know Him most will trust Him most absolutely. He thinks of God's character (c.) *As praiseworthy*. "Sing praises to the Lord, which dwelleth in Zion," &c. He is worthy of the sublimest strains of gratitude and adoration, therefore, sing praises. He thinks of God's character. (d.) *As retributive*. "When he maketh inquisition for blood, he remembereth them." There is a time when he will make the "*inquisition*." At that time wickedness shall be punished, and virtue shall be

rewarded. Such are the workings of David's mind in view of the *past* triumphs God had won for him. He *worships* and *reflects*. Let us do the same.

II. THE FUTURE STRUGGLES OF THE GOOD. The Psalm shows that though many of his enemies were destroyed, several were still alive, and active, and with them he had to struggle. In view of the foes that still surrounded him, and the troubles that loomed before him, he appears, in the last seven verses before us a suppliant, a teacher, and an intercessor. He appears here—

First: *As a suppliant*. He offers two distinct prayers. The first in the 13th and 14th verses, "Have mercy upon me, O Lord; consider my trouble, which I suffer of them that hate me, thou that liftest me up from the gates of death; that I may show forth all thy praise in the gates of the daughter of Zion. I will rejoice in thy salvation." This prayer contains three things. (1.) *The expression of great distress*. "I suffer." (2.) *The acknowledgment of divine help*. "Thou that liftest me up." God hath helped me before. Past mercies are pleas for future favours. (3.) *The declaration of religious purpose*. "That I may show forth all thy praise," &c. The other prayer is the last two verses. "Arise, O Lord; let not man prevail; let the heathen be judged in thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men. Selah." This prayer contains four things. (1.) *Restrain the wicked*. "Let not man (that is, wicked man) prevail." Thwart him in his purposes. To pray against the success of wicked men is to pray for their happiness. (2.) *Reckon with the wicked*. Let the heathen be judged in thy sight." Pronounce a just judgment upon them, make their wrongness appear, and vindicate the just. (3.) *Terrify the wicked*. "Put them in fear." They are callous and reckless in their doings. Strike terror into them, that they may pause, reflect, and reform. (4.) *Enlighten the wicked*. "That the nations may know themselves to be but men." Self-ignorance is the curse of humanity. He appears here—

Secondly: *As a teacher*. The fifteenth and three following verses are didactic. The verses teach three things. (1.) *That wickedness is ruinous*. (a.) Its ruin is self-inflicted. "The heathen are sunk down in the pit that they made; in the net

which they hid is their own foot taken," &c. The sinner is short-sighted; all his actions go to deepen the pit in which he is to fall, to fabricate the net in which he is to be entrapped. (b.) Its ruin is inevitable. "The wicked shall be turned into hell." A moral sheol awaits every wicked soul. (2.) *That human history reveals God.* "The Lord is known by the judgment which he executeth." Providence is a divine revelation. (3.) *That retribution will right all classes.* "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." The time hastens when God shall balance all human accounts.



A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19-21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Gospel Reconciliation—its Subjects, Agency, and Results.*

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of

Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephes. ii. 11—22.

ANNOTATIONS.—“*Wherefore remember*”—recur to the glorious change which the Gospel has effected in you through the infinite mercy of God, in order that you may be inspired with the sentiments of adoring gratitude.

“*That ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh made by hands.*” Circumcision was a divine rite employed as a mark to distinguish the Jews as a theocratic people, a people specially favoured of heaven. All who had not this ritualistic sign were regarded as heathen and beyond the pale of the true Church. The Gentiles were such, they were uncircumcised. Those who were of the circumcision “in the flesh made by hands”—the Jews regarded all the uncircumcised—the peoples of the earth—with more than haughty indifference, with pietistic contempt. Moral renovation of soul, effected by the Gospel, is elsewhere called “Circumcision of the heart.” In contradistinction to this the apostle here speaks of the “Circumcision in the flesh made by hands.”

“*At that time ye were without Christ.*” Not only were they “without” any vital interest in Him, but without any knowledge of Him. They were heathen, worshippers of Diana.

“*Being aliens from the commonwealth of Israel.*” This means more than their being without Christ, or uncircumcised “in the flesh.” It means that they were utter strangers to that polity—*πολιτεία*—by which the true worship had been carried on in the world.

“*And strangers from the covenant of promise,*” καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. “The word ‘covenants’ is in the plural, because God entered repeatedly into covenant with his people. It is called ‘a cove-

nant of promise,' or rather of *the* promise, because the promise of redemption was connected therewith." (*Hodge.*)

"*Having no hope.*" They had, of course, hope, as all men have hope, but they had not the hope the Gospel inspires.

"*And without God in the world.*"—*ἀ Θεοῦ*—atheists. They had gods but they were "without" the true God. They were "in the world," the world which God made, owns and fills with his glory, and yet they were without Him.

"*Now in Christ Jesus ye who some time were far off are made nigh by the blood of Christ.*" Here is the change that had been accomplished in them. They who had been "far off" without Christ, without a true system of worship, without God, "are made nigh," and the means by which the change had been effected is the blood of Jesus Christ, that is by Christ. It is worthy of remark that the same moral results which are ascribed to the blood of Christ are also frequently ascribed in Scripture to the word of God, the love of God, &c.

"*For he is our peace, who hath made both one.*" "He is our peace," he has effected our reconciliation, he has brought Jews and Gentiles together, and both to God.

"*And hath broken down the middle wall of partition between us.*" There was a balustrade of stone which separated the court of the Gentiles from the holy place, which it was death for a Gentile to pass. To this the apostle alludes.

"*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.*" Here is the moral "middle wall of partition"—enmity, and this enmity was kept up by ceremonial institutions. "The law of commandments contained in ordinances." This Christ "abolished." "Abolished in his flesh." That is by what He did and suffered in the flesh, whilst on this earth. He substituted for all ceremonial laws, a new commandment, the everlasting law of love.

"*For to make in himself of twain one new man so making peace.*" It is Socrates, I think, who defines friendship as being "one soul in two bodies." Christ indeed puts one moral soul in all men, however different in organisation, circumstances, or education.

"*That he might reconcile both unto God in one body by the cross.*" The Greek for "reconcile (*ἀ ποκαταλλάξῃ*), found only here, and Colossians i. 20, expresses not only a return to favour with one, but so to lay aside enmity that complete amity follows; to pass from enmity to complete reconciliation. It is worthy of remark that Paul does not intimate that Christ reconciles God to man, but that He reconciles man to God.

"*Having slain the enmity thereby.*" The enmity not merely between Jews and Gentiles, but between both and God, not the enmity in God to either, but the enmity in both to Him. He slew this, slew it by having been slain Himself.

"*And came and preached peace to you which were afar off, and to them that were nigh.*" He not only died for peace, but He preached for peace. He preached peace from his own lips (Luke iv. 26; John xx.

19; xxi. 16), and He preached it also through his apostles. He preached it before and after his crucifixion.

"For through him we both have access by one Spirit unto the Father." The meaning of this is, that through Him we both in one spirit have our admission unto the Father. Through Christ man has an introduction to the Father, he is taken into the holy of holies; and an introduction to the Father by a divine Spirit.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They are now citizens of the same spiritual kingdom, and more, members of one family, and that the family of God.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The same image in chapter iii. 18, recurs in his addresses to the Ephesian elders, and in his epistle to Timothy at Ephesus (1 Tim. iii. 15; 2 Tim. ii. 19). It was naturally suggested by the splendid architecture of Diana's temple, the glory of the idolatrous world. The image of a building is appropriate also to the Jew-Christians; as the temple at Jerusalem was the stronghold of Judaism. "*Foundation of the Apostles*," i.e., upon their ministry and living example. Christ Himself, the only true foundation, was the grand subject of their ministry, and spring of their life. As one with Him and his fellow-workers, they, too, in secondary sense, are called "foundations." (Rev. ii. 14.) The "prophets" are joined with them closely, for the expression is here not "*foundations of the apostles and the prophets*," but "*foundation of the apostles and prophets*." For the doctrine of both was essentially one. (1 Peter i. 10, 11; Rev. xix. 10.) The apostles take the precedency. (Luke x. 24.) Thus he appropriately shows regard to the claims of the Jews and Gentiles, "the prophets" representing the old Jewish dispensation: "the apostles" the new. "The prophets" of the new also are included. (P. C.) The society, fellowship, household, kingdom of souls organized by Christ, is that of which He is the "chief corner stone."

"In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." The idea is that the society, church, or kingdom of which Christ is the "corner stone" is (1) beautifully united, "framed together," every part rightly adjusted in its true part. (2.) Gradually advancing. "Groweth." New stones are added every day and the building is rising. (3.) Religiously consecrated. "A holy temple." All the parts are consecrated to their use. (4.) Divinely tenanted. "In whom ye have an habitation." God dwells in all whom Christ has reconciled to Him.

HOMILETICS.—RECONCILIATION is the grand idea of this passage, and it sets before us the *condition of its subjects*, the *nature of its agency*, and the *blessedness of its achievement*.

I. THE CONDITION OF ITS SUBJECTS. They are here presented in two aspects—aspects in which all men in their unregenerated state are found.

First: *As socially disharmonized.* Between the Jews and the Gentiles there was no accord; on the contrary, there was a deep, mutual variance in sympathy and soul. There was a “middle wall of partition between them.” That wall was built by political prejudices and religious differences, and was cemented by a mutual “enmity.” So that they were “aliens,” and “strangers,” and morally “far off” from each other. There are these social differences between unregenerate men now, the world over. Instead of union, there is division—harmony, there is discord—love, there is enmity. Hence the eternal feuds, domestic, social, ecclesiastical, political. Some “middle wall of partition” divides family from family, class from class, nation from nation, man from man.

Secondly: *As religiously disharmonized.* There was not only a mutual variance between Jew and Gentile, but there was a variance between both and God. Religiously the Jew is represented here as being “without Christ,” ignorant of Him, and uninterested in Him; “without hope,” without any well-founded hope of future good; “without God”—practical atheists. Living every day as if no God existed. Does not this describe the religious condition of all unregenerate men in every part of the world? What a picture of the moral world! Hideous, yet life-like!

II. THE NATURE OF ITS AGENCY. Who is the Great Reconciler? Who is He that reconciles men to men, and all to God? There is One, and only One. “Now in Christ Jesus ye who sometime were far off, are made nigh.” The passage gives three ideas about this reconciling.

First: *It is the work of self-sacrifice.* Christ does it by his “blood,” by his “cross.” What is the blood of Christ? Not of course the vital fluid which flowed through his corporeal veins—not his mere existence, but the governing moral spirit of his life. The real life of a man is his governing disposition. This is the moral blood that circulates through all his activities. What is the governing spirit of Christ? Self-sacrificing love.

Ye know the grace of our Lord Jesus Christ," &c. It is by that self-sacrificing spirit of his in teaching, working, praying, and dying, that He does the work of the world's reconciliation. Love alone can kill enmity. Christ's moral blood is the atoning power.

Secondly : *It is the work of abolishment.* Christ's mission is destructive as well as constructive. He pulls down as well as builds up. He came to destroy the works of the devil. (1.) He abolishes dividing *forms*. He breaks down the "middle wall of partition." When He died upon the cross, not only was the veil in the great temple of life, which divided men from God, rent asunder, but the wall that divided man from man, was broken down. "The whole law of commandments contained in ordinances" was abolished. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." (Col. ii. 14.) He gave man one system of worship. "God is a spirit, and they that worship him must worship him in spirit and in truth." (2.) He abolishes the dividing *spirit*. "The enmity." The abolishment of the mere separating forms would still leave souls asunder if enmity existed. He slays the enmity.

Thirdly : *It is the work of preaching.* "Preaching peace." "And came and preached peace to you." Christ preached peace *Himself* both before and after his death. His personal ministry was emphatically a ministry of peace in spirit and in doctrine—in example and in aim. He preached by his servants. This was the grand subject of the apostle's ministry. This is the grand subject of all ministers. The Gospel is a Gospel of peace ; Christ was the Prince of Peace.

III. THE BLESSEDNESS OF ITS ACHIEVEMENT. What is the grand result of his reconciling agency ?

First : *Union of man to man.* "To make in himself of twain one new man." Giving all men, however diverse in temperament, circumstances, and education, *one moral soul*. This is the true union, the union of heart, making men one—one in sympathy, one in purpose, one in Christ.

Secondly : *Union of man to God.* "And that he might reconcile both unto God." In truth, man can only become

truly united to his brother man by first becoming united to God. He must love the Great Father supremely before he will love his race with the affection of a genuine brotherhood. True philanthropy grows out of piety. Men thus united to God, the passage suggests, are united together (1) As citizens of the same spiritual state. They are "fellow citizens of the saints." The common citizenship of all is in heaven. All are alike loyal to the same authority, obedient to the same laws, inheritors of the same rights. (2.) As members of the same spiritual family. They are of the "household of God." They are united not by mutual interests, or covenant arrangements, but by the clinging instincts of family affection. They are of the family of God. (3.) As parts of the same spiritual temple. "And are built upon the foundation of the apostles and prophets," &c. In some respects the parts of a building are more united even than the members of a family. In a well-constructed edifice one part is so dependent on another, that to disturb a portion would be to injure the whole. All whom Christ reconciles are parts of a grand temple. (a.) Beautifully united, "framed together." (b.) Gradually advancing: "Groweth" the growth of a living organism, not the mere growth of a building. (c.) Religiously consecrated: "A holy temple." What a glorious temple is this! The temple of Diana these Ephesians originally considered as the glory of the world, but it would appear to them contemptible by the grand spiritual temple that Paul here pictures to their imagination.



"How faithful to each other are the parts of the human body! Let an offensive and shameful object be presented to the face, and the heart instantly sympathises with it, and despatches a gush of blood to serve as a veil and screen it from disgrace. On the contrary, let the heart receive a shock from violent anger or sudden fright, and instantly the blood forsakes the face and rushes to the help of the suffering member, the consequence of which is that we grow pale. Christians ought to act in the same manner, seeing that we are members one of another. In every case where the means are in our power, and conscience permits, we should endeavour to screen our neighbour's shame, take his affliction to heart, and hasten in emergencies to his aid."

SCRIVER (*an old Author*).

Germs of Thought.

THE BYEWAYS OF THE BIBLE.—No. IX.

SUBJECT : *The Sons of Eli.*

“The Lord would slay them.”—1 Sam. ii. 25.

Analysis of Homily the Eight Hundred and Third.

I DOUBT if we are permitted, and I am sure we are not obliged, to take the fatalist view of this verse. When it says of the sons of Eli, that “they hearkened not to their father,” it simply means what it says, viz., that of their own deliberate and wicked free-will, they refused his advice. And when it implies that this came to pass, “because the Lord would slay them,” what more does it teach of necessity, than that God was so displeased with their wilful and obstinate wickedness, that He did not rescue them from it by his grace? He fulfilled his purpose of slaying them by leaving them to themselves. It is in the same way we read in the Book of Exodus, sometimes that God hardened Pharaoh’s heart, sometimes that Pharaoh hardened his own—the interpretation and reconciliation of the two statements lying in this truth, that men’s hearts naturally become hardened when they are left to themselves. God, in short, is said to destroy a man when he does not save him from himself.

But if this is the simple explanation, it is not the whole instruction, of our text. Let us observe, on the contrary, when thus understood, how it bears, I., On the extent of God’s mercy ; and II., On the vindication of his justice.

I. THE EXTENT OF GOD’S MERCY. Here were two men, so notorious in wickedness, that the whole land of Israel may be said to have trembled with their guilt. With peculiar advantages and responsibilities, they had peculiarly offended. They had despised and abused the ordinances in which it was their privilege to minister, till men had learned to abhor them ; they had scattered and robbed the flock which they had been appointed to feed and maintain ; they had done so much, in fact, and gone so far,

that even their own father, the high priest of the land, hardly knew how to intercede for them, or to hope for mercy in their case. Such appears to be his reluctant meaning in verse 25, "If one man sin against another, the judge shall judge him, but if a man sin against the Lord," against the very sacrifices which speak of pardon and peace, "who shall entreat for him?" Such were these men at this time. And yet, in regard to them, it appears, even then, if they had but listened to their father's remonstrance, if they had but repented and turned from their sin, that they would, notwithstanding all, have been spared. So it is implied in our text. They did not "hearken" because God let them alone; and He let them alone because He intended their destruction. If they had hearkened (is it not a legitimate deduction?) they would not have been destroyed, but forgiven. How clear, therefore, the possibility of forgiveness to the vilest of all who repents! You may take the case, as the Scriptures take here, of a degree of iniquity so extraordinary and portentous that all God-fearing men shake their heads in despair about the culprits. Yet close to them, even as they stood in their guilt, there was an open door of escape; and not only so, but if God, for certain wise purposes, of which we can only discover an infinitesimal portion, had not put a certain kind of restraint on his mercy, they might have passed through that door and been saved. What an amazing degree of power, therefore, that mercy must possess! What astonishing virtue for the remission of transgression! We often wonder at the "abounding" of iniquity. Does not "grace abound" even more?

II. THE VINDICATION OF GOD'S JUSTICE. If men had done so much as these sinners had, at the time when Eli undertook to remonstrate with them, and if God had determined in consequence to cut them off in their sins, why were they not cut off as they were? All Israel rang with their guilt. Would not that have been vindication sufficient for the most exemplary punishment in their case? Would not the connexion between the sin and the punishment, between the measure of guilt which called for the judgment, and the measure of judgment which descended in response, have been sufficiently clear, as things were? It appears not in God's view. With all they had done

and dared, one finishing touch was still necessary to make the portraiture of their guilt quite complete. Accordingly, just in the fullest insolence of their evil courses, a most solemn and pathetic message was brought to their ears. An aged and white-headed messenger, standing to them in one of the tenderest and most authoritative of all earthly relations as their father, and in a spiritual relation certainly not less affecting, as God's appointed high priest, came with failing voice and trembling heart, and entreated them to repent. The very indulgent weakness of his remonstrance should have had the greater effect upon them. How plaintive, how almost heart-breaking is the tone of entreaty he adopts! "Nay, my sons," as though deprecating their resentment, as though imploring them to listen at least, "for it is no good report that I hear." Can they resist this? They can; they are entreaty-proof. Even this kindest and gentlest, this almost too deferential of remonstrances, they can listen to and despise. And this seems to be about the highest pitch to which human wickedness can proceed. To defy God's justice is awful enough; to despise his mercy is worse still. Even the fallen angels, it may be asserted, have never fallen into this. What they would do, if mercy were offered to them, it is beyond us to inquire. What we seem to know is, that never having had such an opening, the unparalleled guilt of despising it does not attach to them, but to men.

The purpose answered, then, with these sons of Eli, in thus delaying their fully ripe punishment for a season, was to furnish additional evidence of God's justice, because of their guilt. A sounding-line had been employed of given length; but only with a given measure, therefore, of result. When it was all "paid out" without touching ground, it only proved that there was a greater depth of wickedness than its length. To prove how much more existed, a still further and still deeper line was required. And it was by this deeper line that God's careful justice was made irreproachably manifest in men's eyes. Many similar cases are to be found in God's Word. The antediluvians, so long preached to and warned by Noah, after sentence pronounced; the people of Sodom, with their iniquity full, prayed for yet by Abraham, and appealed to by Lot, all in vain; Pharaoh admonished, alternately punished and spared, entreated

even by his own perishing subjects, giving way inch by inch, but at last repenting even of his reluctant repentance—are all cases in point. So, also, the Jewish nation at large (Matt. xxii. 37, 38), who, instead of paying reverence to the Son, said, “This is the heir, let us kill him.” So, wherever Gospel mercy is proclaimed, and being proclaimed, is rejected—there is no proof like this of man’s sin—there is no vindication like this of God’s justice. “Of sin, because they believe not on me.” (John xvi. 9.) What, indeed, is to be done with sinners who refuse to be forgiven?

The subject may well lead our minds forward to the coming “day of the Lord,” and so give us confidence and comfort amongst the perplexities of the present. The cases above referred to are now exceptional; but they will by-and-by be the rule. They are roadside stations on the railway of Time, distantly yet distinctly similar to that Metropolitan terminus which it leads to. The open judgments now inflicted but rarely, will in “the day of judgment” be universal. And universal, also, will be on that day God’s vindication of his justice. This is one great object, indeed, of its appointment; and so, one great evidence of its truth. It is to be “the day of wrath, and revelation of the righteous anger of God.” No more forbearance, as now. No more “clouds and darkness” (Psa. xevii. 2) as at present. No more room, then, for the cavillings of sinners, nor for the perplexities of saints, as to his justice. By the solemn reference to “the books,” by the evidence of the sinner’s own works, by the openness of the whole transaction, in every instance of salvation, in every case of condemnation, God will prove Himself to be just. “Just and true are thy ways, Thou King of Saints.” Such will be the song of that day! Should not our present song, therefore, with that prospect, be in the words of the hymn:

“Lord, by Thy saving power,
So make us live and die,
That we may stand, in that dread hour,
At Thy right hand on high!”

MATHEMATICUS, M.A.,
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THE FOREIGN PULPIT. — No. IX.

SUBJECT: *The Temptation of Christ.*

“Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil,” &c.—Matt. iv. 1—11.

Analysis of Homily the Eight Hundred and Fourth.

A DARK mysterious shadow falls across this history, but what of instruction, comfort, and encouragement for us is here is clear. We learn here how we are to overcome our temptations.

The First Temptation.

First: *Of the Temptation in general.* Jesus had just been baptized, which served the purpose of a dedication at the beginning of his public work, and accordingly the Father endued Him with the Spirit without measure. As the Son of God, He was always one with the Father, but now his human consciousness as well had reached its full maturity, and had so unfolded itself as to receive into itself the fulness of the Godhead. He is henceforth in his human nature also the eternal prophet, priest, and king of men. Thus equipped, the spirit that filled Him led Him into the wilderness. Why? Having received power for his work He must now receive its plan, must look over the whole way He had to tread to the cross and the ascension. He was now to choose the path the Messiah was to tread as his own, that his work might be meritorious before God; and in order to this the false way must be presented and rejected. As the Messiah, He must be tempted and must overcome.

But such temptation could not rise in his own soul, for his heart knew no evil lust. The temptation came from without; the tempter himself came to Him. It was a triumph of divine wisdom over the craft of Satan, that the wicked one should be allowed to draw near to the Saviour of the world just when Christ needed to be assured of his great final victory over Satan.

We are all tempted, but not of God; He may prove, He cannot tempt. Men will not believe it, but Satan is behind all the temptations seeking to throw men into the abyss; they have

power over us because of lust within ; we need to watch and fight.

Secondly : *The occasion of the Temptation.* Jesus had fasted forty days and was hungry. How could He fast so long ? The answer must be sought in the strength and intensity of his inner life. A man absorbed in some work will often forget to eat. Men under deep sorrow will fast for days without intending to do so. Paul ate nothing for three days at Damascus. We have no account of the mental life of Jesus in the wilderness, but He was so absorbed as to forget the refreshment his bodily life needed. This hunger was to the tempter an occasion. Here was a vulnerable spot in this pure heroic man which he would pierce.

Some occasions are more suitable to the tempter's purposes than others. Moments of joy, sorrow, or unwatchfulness he often seizes ; our weak side he attacks. We need to watch.

Thirdly : *The temptation is to sin for the sake of bread.* Very subtle and alluring are the treacherous words of the wily tempter, "Command that these stones be made bread." The miracle would have been an act of distrust ; an adventurer like Mahomet might have attempted it, Christ was incapable of it. The aim of the tempter was to make Him use his miraculous power to satisfy his personal want ; this would have been to misuse his power and to degrade Himself.

The temptation to sin for the sake of bread is common, and many are misled by it. Many who shrink from dark ways are guilty of distrust in their temporal circumstances. Many forget their spiritual needs in caring for the temporal.

Fourthly : *The victory of Christ over this temptation.* "Man shall not live by bread alone," &c. He lived in the word of God ; it in Him. It had sustained Him these forty days ; the inner life had more urgent claims than the outer. Thus sustained, He could not cherish anxiety about earthly food ; it would be at hand at the right time. The humility of Christ is to be noticed in meeting the foe, not with any assertion of his own authority, but with a sentence of Old Testament Scripture. He is our example. We overcome in his strength, and by opposing the truth of God to the poison of Satan, and to the deceitful forms sin may assume.

The Second Temptation.

Here we have the devil tempting Jesus to tempt God. The temptation is to sinful pride ; the devil sought to rouse Him to commit a sinful act by reminding Him that He was the Son of God.

First : *The occasion.* Many have thought that this portion of the narrative is susceptible of a spiritual interpretation only ; that the temptations were mental only, as it were pictures appearing before the pure soul of Jesus ; and consequently, that his triumphant declarations in reply to the devil's imputations were mental and inward only. But this much is certain, that the Lord did often abide in the wilderness and on lofty heights, and we may readily suppose that his contemplative mind would often lead Him to the roof of the temple, where an impressive prospect was to be had. At the beginning of his official life He stood once more in the wilderness, once more on a high mountain, once more on the roof of the temple. It was natural that the three temptations should come at these points, since they afforded occasions precisely suited to the temptations presented. It is clear, too, that the tempter must have come to meet the Lord from without ; that the temptation could not have been begotten in his own pure soul. The devil came to Him on every occasion, seeking by all the allurements his ingenuity could devise, to overthrow the Redeemer by appealing to that mood of mind in which the Lord happened to be at the time. In what form he appeared is a question we will leave in the mysterious darkness which rests over the whole history. We are not now in the province of every-day history ; we have to do with events which, in their highest significance, could occur only once in the history of the world ; we may well expect, then, that, like creation, they would be mysterious and wonderful.

Jesus stood on the flat roof of a turret-like wing of the temple building. The temple hovered, as it were, over the city, spreading out beneath it in all directions with its palaces, streets, squares, and teeming population. Jesus looked down on the regal city of David, his father, according to the flesh ; of God, whose Son He was, according to the spirit. It was therefore his

city, and in its glory He now saw the glory of his own vocation mirrored as it were. There He stood at the beginning of his official life. His soul thrilled as He thought of his divine glory, of his redeeming power, of his holy vocation ; and as He looked down on the city and people, and as his soul greeted and blessed them, the flame of purest impulse would burn within Him to go and reveal Himself to Israel, as the one on whom the centurion had waited. This moment of deep emotion, bound up as it was with the full consciousness of power equal to the contemplated task, and with the over-mastering desire to appear as the people's deliverer and king, became to the tempter his occasion.

And so, he who allures the troubled to despair, tempts the prosperous to pride ; the head becomes dizzy on the pinnacle of fortune. The young yield to self-will, the strong become tyrants, the rich love wealth, the thoughtful become wise in their own conceits ; those whom men honour are often very near the edge of the abyss into which pride has cast many ; "let him that thinketh he standeth," &c.

Secondly : *The temptation and its charm.* He was to cast Himself down to show that He was the Son of God ; by this brilliant deed He would win at once the favour of the people, and their faith in his Messiahship. This temptation had many allurements. Amid the excitement caused by high elevations, one feels severed from time and space, as it were, and from the laws that govern them ; it is as though we had but to throw ourselves on the wings of the wind, and descend speedily and safely. Jesus, besides probably feeling somewhat thus, would have the consciousness of lordship over nature, and of an intense love of his people. Satan's alluring suggestion was strengthened by a Scripture quotation, since he had been beaten back by Scripture, applying the promise of God to the deed he himself counselled. The passage seemed suitable, and the suggestion both pious and scriptural, but it was a temptation to pride, arrogance, and fanaticism, and had no power over Jesus. He did not mistake figure for fact, dangers chosen for dangers sent, and could not be imposed upon by Scripture language. He was not dissatisfied with the proofs of the favour of God to be found in the path of duty. He understood his calling too

well to suppose that he was to win men by bold and brilliant jugglery, exciting rather curiosity than the desire for salvation. These temptations are common now. How often is Scripture misused and distorted! how much are men still guilty of pride and arrogance!

Thirdly: *Christ's victory.* It was accomplished again by a quotation from Scripture. He might have overthrown the temptation by revealing his own character, but in humility he resorts to Scripture. The passage he used might be understood literally; a clear command of God he places over against the false application of a figurative expression. The Redeemer's quotation interprets the quotation Satan made. You tempt God when you venture upon anything for which you have no power, vocation, or command of God.

The Third Temptation.

First: *The temptation was to render homage and service to the devil.* It occurred on a mountain. Jesus often resorted to mountain heights for the solitude he found there. He is now amid the stormy clouds, or beneath the bright stars of his Father's heaven. The prospect is wide; his soul is full of the thought of his redeeming work; but an antagonistic spirit has guided him here.

They converse about all the kingdoms of the world. Not that by some kind of jugglery Satan produced a panorama of these kingdoms, for we do not know that any such power belongs to Satan, nor would it give him any influence over the pure mind of Jesus if he did. Nor have we to think of a *mirage*, for while such a phenomenon is common in the East, it is seen only on a small scale, and would not suffice to explain the circumstances in this case. The words used imply a wide actual prospect, such as might have been gained from the summit of Tabor, or especially of Carmel, or elsewhere. From some such height the Lord looks down on the Promised Land, away to Syria, Arabia, and the Mediterranean Sea. This picture the devil uses as a sign of all the kingdoms of the earth, and their glory.

And what were the feelings of Jesus at this moment? In all this prospect He saw a work of the Father, yea, of the eternal Word, which, according to his divine nature, He was, and

thought of the peoples whom He came to enlighten and redeem. As Abraham once stood, a stranger in the land of promise, yet feeling assured that it would be the possession of his heirs, so Jesus now stood, a stranger on the earth, but fully assured that the uttermost parts of the earth would be his possession. Like the son of an exiled king, he looked down on his own inheritance, and longed to possess it—longed to change the beautiful earth into a great paradise of God.

At this moment the devil says, "All these things will I give thee," &c. We almost hold our breath at so bold and dazzling a temptation, lest it should be successful. But no ; it is only the blow of despair of a prostrate foe, amid rage but poorly concealed. It is an offensive blasphemy, but not, therefore, without strength of its own. Satan is no longer the sympathizing friend of man—no longer the friend of the Bible, anxious for the glory of the Messiah ; he is now the prince of the world, and Jesus has but to bow, and to receive.

The figure is oriental. Christ is to become Satan's vassal—to be invested by him with kingly authority over the world. He was prepared to show Christ the ways by which he seeks universal empire. A strong temptation to human nature—all earthly glory flowing into one glittering stream, is to be won by a single act of homage. It was an amazing prize—ininitely less had brought millions to his feet.

Be watchful over the occasions in your history on which Satan may seize. Are you anxious to be rich, to have honour, to enjoy power, to banish convictions? He will show you means and prospects which appear to be right, but are ruinous. Moreover, do not think lightly even of temptations that appear too bold and coarse to influence you. There is danger in sudden changes ; some influence such temptations will certainly leave behind.

Secondly : *The victory of Christ.* Jesus assumes his kingly dignity, with deepest reproach calls Satan by name, and with a word hurls him away.

But did Jesus now first know him ? Some suppose that the human nature of Jesus was alone tempted. We had better confess at once that his spiritual life is too deep a mystery for us to understand. Scripture does not separate between the divine

and the human in Him, and let none presume to be wise beyond what is written. Satan must have been conscious of a holy presence, but it did not repel him. The temptation was real, or Christ would not have overcome fully and perfectly. Christ took him as he proposed to be taken. When he assumed to be human, Christ hurled him back with that "man shall not live by bread alone." When he assumed to be a bible-reader, Jesus placed the clear, distinct utterances of the Bible over against his false interpretation. When he shows himself as he is, the false spirit usurping the lordship of the world, and demanding the service of Christ, the Redeemer meets him as the royal Son of the heavenly Father, and hurls him off with that "Hence, Satan." Here, again, he overcomes the temptation as a pious Israelite, or a holy man subject to the word of God, for he appeals again to Scripture, setting forth its spirit, rather than quoting its actual words.

What an affluence of victorious power there is in that "Hence, Satan." And now this battle is over; a circle of pure spirits close in around Jesus, and do him homage, for he is now higher than the angels as to his human nature too. So glorious may human nature become through Christ. By the ministry of angels Jesus obtains all that Satan promised. They, as it were, fed the hungry Jesus; they serve Him; they are a token of his ultimate dominion over all principalities and powers. Christ's victory a victory for us.

Dr. J. P. LANGE, *Professor in Bonn.*

By R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT: *Redemptive Faith.*

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 9, 10.

Analysis of Homily the Eight Hundred and Fifth.

THIS text points out the way of salvation. Respecting this all-important subject—the heathen were in ignorance, the Jews erred.

The answer to that question, "What must I do to be saved?"

is found in several forms. Sometimes one point of view is taken, sometimes another. But the substance varies not. If we are told in one place that we have "remission of sins through faith in his *blood*," and in another place that we are to "believe in his *name*," and in a third, that we are to "believe in our hearts that God hath *raised him from the dead*." In all this there is neither confusion, nor discrepancy, nor change. We have three propositions.

I. THAT THE FAITH BY WHICH MAN IS MADE RIGHTEOUS AND SAVED IS THE FAITH OF THE HEART. Faith in general is belief in testimony, confidence in the statements made by a person; or, conviction arising from evidence.

First: *The faith of the intellect* is based on the evidence of the senses, or on the results of reasoning. Mathematical reasoning, with its definitions, postulates, axioms, &c., metaphysical proofs of the existence of God, the external evidences of Divine revelation, appeal to the mind as distinguished from the heart. Education, prejudice, circumstances, and associations frequently determine the mind to a languid acquiescence in various doctrines.

Secondly. *The faith of the heart* supposes, to a certain extent, the assent of the understanding, the approval of the judgment, the submission and choice of the will. *It springs from the heart*. It is trust. It is the confidence of love. It is the reliance of the soul upon the moral attributes of God. The heart trusts when the mind cannot explain. It is the heart that *trusts in character*. Feeling quickens and strengthens the faith of the mind. The emotions of penitence prepare the heart of man to trust in the heart of the Saviour. "Our eyes were made to weep, but also made to see, Our hearts were made to suffer, but also to believe." (V. Hugo.) *It carries the heart with it*. Many of our *intellectual* beliefs are inoperative. Many men are firmly convinced of the duty and advantages of early rising, but still caress the sluggard's pillow. What the *heart* believes, puts the whole man in movement in accordance with his beliefs. *It re-acts upon the heart*. Sufficient evidence enables the mind to say, I believe, I know. Doubt is dispelled. The faculties are at rest. So when the heart trusts in God, the affections are at

peace. The disquietudes of spiritual anxiety are allayed, and the agitation of fear subsides. "I know in whom I have believed, and am persuaded that he is able," &c. "Thou wilt keep him in perfect peace whose mind is stayed in thee, because he trusteth in thee."

II. THAT THE OBJECT OF THIS FAITH IS THE RESURRECTION OF THE LORD JESUS FROM THE DEAD BY THE POWER OF GOD.

First: *The resurrection of Christ is here presented as the object of our faith, rather than his death.* (1.) Because *belief in the resurrection of Christ is distinctive of a Christian.* Pagans and infidels will easily admit that a man named Christ was born, lived, and died, but they deny his resurrection. Philosophers derided the apostles for affirming this fact. (Acts xvii. 32.) Sadducees denied the possibility of a resurrection. Pharisees did not believe that Christ had risen from the dead. Hence, belief in the resurrection of Christ was a capital article of faith in those days. (2.) *All that Christ did and suffered would have profited us little, unless He had risen again.* By his resurrection He triumphed over death and hell, and entered on "the path of life" which conducted to his seat as enthroned Mediator. (3.) *The resurrection of Christ pre-supposes all the other facts of his life, as its antecedents;* such as his incarnation, mission, sacrifice, &c., and it was the commencement of his exaltation and glorification.

Secondly: *The resurrection of Christ is here presented in a special point of view, viz., as having been accomplished by the power of God.* In other passages Christ's resurrection is ascribed to his own power, or to the energy of the Holy Spirit. Its being ascribed to the power of God shows it to be an act of the Father, designed (1.) To recognise and vindicate the claims of Christ to be the Son of God, and the sent of God. (2.) To confirm the teachings of Christ, consoling promises, instructive doctrines (resurrection judgment), holy precepts, alarming threatenings. (3.) To declare his acceptance of the atonement of Christ. (4.) And to fulfil his promise to Christ. "Thou wilt not leave my soul in hell," &c.

III. THAT OPEN CONFESSION OF THE LORD JESUS IS AN INDISPENSABLE ACCOMPANIMENT OF THIS FAITH.

First : *What is to be confessed ?* Jesus, as Lord, the Lord, our Lord.

Secondly : *Why is this confession enjoined ?* Christ requires it, "Whosoever shall confess me," &c. The interests of Christ's cause require it ; "Ye are my witnesses." Gratitude requires it. The instructor to whom you owe your career, the lawyer whose exertions have saved your property, the physician whose skill has saved your life, will you not thankfully speak of them ? How much more should you speak of the great Physician, Teacher, Advocate.

Thirdly : *How is it to be made ?* Avowal of your principles, adherence to his cause. Union with his Church. Confess Him boldly, sincerely, wisely, meekly, reverentially.

CONCLUSION. First : *The way of salvation is not so easy as some would persuade us, nor so clogged with difficulties as others would represent it.* Not so easy ; the exercise of faith is often found difficult ; to confess Christ before men requires moral courage. Not so difficult ; the Gospel is easy to be understood ; the terms of salvation are simple, &c.

Secondly : *A profession of religion is necessary.* Christ demands that we confess Him before men. We are not his disciples, if we do not comply with his demand. Not to comply with it, is to compromise our salvation. "With the mouth confession is made unto salvation."

Thirdly : *Faith must be attended by confession, and confession by faith.*

W. C. ST. PIERRE, *France.*

SUBJECT : *The Appeal of Pilate.*

"Behold the man !" — John xix. 5.

Analysis of Homily the Eight Hundred and Sixty.

WEAKNESS is sometimes not much better than wickedness. It places a man at the disposal of others' weaknesses. Ahab and Pilate. We have here—

I. AN APPEAL FOR PITY FOR CHRIST. It was this. Not a mocking. Pilate was anxious to get Christ off. It was not to

aggravate Christ's misery, but to excite the compassion of his foes. Pity (1) For a prisoner. (2) For a prisoner *unjustly accused*. (3) For a prisoner *whose sufferings and shame were enhanced by cruel mocking*. Dressed up as a king. And yet He was one. Men can only caricature the *reality* of Christ and Christianity.

II. AN APPEAL FROM PILATE TO THE JEWS. (1) *From Pilate—an old soldier—a heathen, and one who despaired of truth*—for so we understand the question, “What is truth?” which he waited not to be answered. (2) *To the Jews*—to whom He came—who had opportunities to test his claims—who were convinced of them, but rejected Him, because He was not the rebel they wanted.

III. AN APPEAL FROM ONE WHO NEVERTHELESS PUT CHRIST TO DEATH. Pilate did his utmost to save Jesus, with one exception, *his own interest*. He tried by expression of his own conviction, by delay, by solemn acts, by appeal to justice, and to pity. And yet he let the Jews have their will. He would not endanger *self*. So now men may feel for Christ—do much for him—reprove others, and yet stop at *sacrifice* (1) of worldly interests, and, (2) of sinful lusts.

ALFRED MORRIS,

Late of Holloway, London.

Variations on Themes from Scripture.

(No. III.)—Continued from page 99.

SUBJECT: *Pharaoh's Alternations of Amendment and Relapse.*

IT is an old, old story, that of the generation which tempted God in the desert, whose days He therefore consumed in vanity, and their years in trouble. When He slew them, then they sought Him; and they returned, and inquired early after God. But it was only to start aside again, like a broken bow.

“Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia.”

"When men in health against physicians rail,"

says Crabbe,

"They should consider that their nerves may fail;
Nay, when the world can nothing more produce,
The priest, the insulted priest, may have his use."

There is a passage in Montesquieu's *Persian Letters* that reads like a paraphrase and expansion of this: "Quand le médecin est auprès de mon lit, le confesseur me trouve à son avantage. Je sais bien empêcher la religion de m'affliger quand je me porte bien; mais je lui permets de me consoler quand je suis malade: lorsque je n'ai plus rien à espérer d'un cote, la religion se présente, et me gagne," &c. Plutarch tells us of Tullus Hostilius, that he exulted in irreligious opinions while in health, but was frightened into superstition when taken ill. To this passage, one of Plutarch's translators, Dr. Langhorne, appends a footnote, about none being so superstitious in distress as those who, in their prosperity, have laughed at religion; and cites as an instance, the famous Canon Vossius, who was "no less remarkable for the greatness of his fears, than he was for the littleness of his faith." Cowper would cite to the same purpose a more distinguished example:

"The Frenchman first in literary fame;
Mention him, if you please. Voltaire? The same.

The Scripture was his jest-book, whence he drew
Bon-mots to gall the Christian and the Jew:
An infidel when well, but what when sick?
Oh, then a text would touch him to the quick."

Swift gives a satirical narrative of "what passed in London during the general consternation of all ranks and degrees of mankind" on account of the predicted destruction of the world by a comet, on a given day. Friday was the declared day; and during Tuesday, Wednesday, and Thursday public bewilderment and terror are described as extreme—the churches crowded, and thousands praying in the public streets. At length Friday came. But as the day wore on, popular fear began to abate, then lessened every hour; "at night they were almost extinct, till the total darkness that hitherto used to terrify, now comforted every

freethinker and atheist. Great numbers went together to the taverns, bespoke suppers, and broke up whole hogsheads for joy. The subject of all wit and conversation was to ridicule the prophecy and rally each other. All the quality and gentry were perfectly ashamed, nay, some utterly disowned that they had manifested any signs of religion.

“ But the next day, even the common people as well as their betters appeared in their usual state of indifference. They drank, they swore, they lied, they cheated, they quarrelled, they murdered. In short, the world went on in the old channel.”

To apply what Butler says of “saints” in his application of the word, as a cant term then of political significance :

“ For saints in peace degenerate,
And dwindle down to reprobate ; . . .
And though they’ve tricks to cast their sins,
As easy as serpents do their skins,
That in a while grow out again,
In peace they turn mere carnal men ;
And from the most refined of saints
As naturally turn miscreants,*
As barnacles turn solan geese
I’ th’ islands of the Orcaes.”

That is a fine stroke of nature, in the Knight’s Tale (from Chaucer), where Dryden makes Arcite resolve, only when and not until moribund, to avow the wrong he has done to Palamon, and own his fears of repeating it should he recover :

“ When ’twas declared all hope of life was past,
Conscience (that of all physic works the last)
Caused him to send for Emily in haste.
With her, at his desire, came Palamon ; ”

to whom Arcite owns the faithless part he has played, and desires forgiveness, but at the same time makes this frank avowal :—

“ And much I doubt, should Heaven my life prolong,
I should return to justify my wrong ;
For while my former flames remain within,
Repentance is but want of power to sin.”

* In the etymological sense, now practically obsolete, of misbeliever.

Mr. Tennyson pictures for us a similar instance in Sir Lancelot :

“Yet the great knight in his mid-sickness made
Full many a holy vow and pure resolve.
These, as but born of sickness, could not live;
For when the blood ran lustier in him again,
Full often the sweet image of one face,
Making a treacherous quiet in his heart,
Dispersed his resolution like a cloud.”

Treating of missions in Abyssinia in the sixteenth century, Gibbon relates how, in a moment of terror, the emperor promised to reconcile himself and his subjects to the Catholic faith. “But the vows,” adds the historian, “which pain had extorted, were forsworn on the return of health.” Swift again in his history of England—for the dean of St. Patrick wrote one—tells how William Rufus fell dangerously sick at Gloucester, on his return from Scotland, and being moved by the fears of dying, began to discover great marks of repentance, with many promises of amendment and retribution. “But as it is the disposition of men who derive their vices from their complexions, that their passions usually beat strong and weak with their pulses, so it fared with this prince, who upon recovery of his health soon forgot the vows he had made in his sickness, relapsing with greater violence into the same irregularities,” &c.

Michael Germain—who, however, is allowed to have looked upon the religious observances of Rome with the eye of a French encyclopédiste—makes merry, as one of Mabillon’s Italian expedition (in 1685), at the expense of that indolent and hypochondriacal Pope (so Sir James Stephen calls him), Innocent XI. “If I should attempt,” writes this French Benedictine, “to give you an exact account of the health of his Holiness, I must begin with Ovid, ‘In nova fert animus mutatas dicere formas.’ At ten he is sick, at fifteen well again, at eighteen eating as much as four men, at twenty-four dropsical. . . . The worst of it is, that they say he has given up all thoughts of creating new cardinals, forgetting in his restored health the scruples he felt when sick; like other great sinners,” like Louis XV., for instance, at the commencement of whose last illness Mr. Carlyle so vividly depicts the consternation of

the infamous Du Barry, lest she should have to take flight, as her predecessors had been constrained to do when the Well-beloved (*Bien-aimé*) had been sick before. "Should the Most Christian King die, or even get seriously afraid of dying! For, alas! had not the fair, haughty Chateauroux to fly, with wet cheeks and flaming heart, from that fever-scene at Metz, long since; driven forth by sour shavelings? She hardly returned, when fever and shavelings were both swept into the background. Pompadour, too, when Damiens wounded Royalty 'slightly, under the fifth rib,' . . . had to pack, and be in readiness; yet did not go, the wound not proving poisoned." His Most Christian Majesty was of no distant kin with that profligate viscount in Mr. Thackeray's story, who used to recount misdeeds "with rueful remorse when he was ill; for the fear of death set him instantly repenting, and with shrieks of laughter when he was well, his lordship having a very great sense of humour." Of the same kindred comes the same author's Miss Crawley, as we see her ill with fright, in her lonely, loveless old age. When in health and good spirits, this venerable inhabitant of Vanity Fair, we are assured, had as free notions about religion and morals as Monsieur de Voltaire himself could desire; but "when illness overtook her, it was aggravated by the most dreadful terrors of death, and an utter cowardice took possession of the prostrate old sinner." Nor be forgotten, as a scion of the same stock, that puffy, pursy, pusillanimous creature, Jos. Sedley, of whom we read that, in the course of his voyage home from Bengal, he disappeared in a panic during a two-days' gale, and remained in his cot reading a religious tract, left on board by a missionary's wife; while, "for common reading, he had brought a stock of novels and plays," to which of course he would return with all the more zest and devotion when the perils of the gale were past.

Comparing the influence on the mind of danger of death, and of danger from a storm, or from some other external cause than sickness, Archbishop Whately ascribes to the storm a much larger virtue of "wholesome discipline" than to the deadly sickness. He says, "The well-known proverb, 'The devil was sick,' &c., shows how generally it has been observed that people when they recover, forget the resolutions formed during sickness

One reason of the difference, and perhaps the chief, is, that it is so much easier to *recall* exactly the sensations felt when in perfect health and yet in imminent danger, and to act over again, as it were, in imagination, the whole scene, than to recall fully, when in health, the state of mind during some sickness, which itself so much affects the mind along with the body."

And yet the effects defective of a storm are a commonplace with the satirists. Peter Pindar devotes a "poem" to the subject; and a greater poet—if the said Peter can be called poet at all—has a forcible stanza on the equinoxes, when the Parcæ cut short the further spinning

"Of seamen's fates, and the loud tempests raise
The waters, and repentance for past sinning
In all who o'er the great deep take their ways:
They vow to amend their lives, and yet they don't;
Because, if drown'd, they can't—if spared, they won't."

FRANCIS JACOX, B.A.

Biblical Criticisms.

Anathema from Christ.

(Continued from p. 106.)

"I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh."—Rom. ix. 3.

MAY we not go further, and say, that what thus seemed true and natural to St. Paul was indeed true in itself, and in harmony with God's natural order? If we look to the life of Christ as the example of a perfect humanity, would it not be strange if we should find nothing there of that vicarious suffering which enters so largely into our poorer, lower forms of human excellence? Were the cravings of the noblest human hearts to be disappointed precisely at the moment when they seemed to be attaining their fulfilment? Was the disciple to be greater than his Master, and the servant above his Lord? And does not the whole tenor of the records of the Gospel bring this before us as its dominant characteristic? If we were to deal

with that narrative as one has lately dealt with it; if it were to us nothing more than the life of a noble-hearted though unsteady idealist; if that death were to be only as the tragic catastrophe of a romance of history, would it not be true that the whole soul of the idealist was saturated with the thought of sacrifice; that the death was foreseen, freely accepted, courted, as the one true expression of the thought? He came "to give his life a ransom in the place of many." (Matt. xx. 28; Mark x. 45.) As the Good Shepherd, "he laid down his life for the sheep." (John x. 11, 15.) He would "give his flesh for the life of the world." (John vi. 51.) His blood was shed like the blood on the day of atonement, "for many," yea, for all, "for the remission of sins." (Matt. xxvi. 28; Luke xxii. 20; 1 Cor. xi. 25.) It was poured out, like the blood sprinkled on the people at the foot of Sinai, as the token of that "new covenant," made not with Israel, but with mankind; not ceremonial, but spiritual, pointing not to temporal blessings, but to everlasting life. Whatever thought we start with as to that death, it must run up, if it have any truth, to this. If we speak of it, as we may with truth, as "the greatest moral act ever done in this world,"* must it not include that, the omission of which would place it below the efforts and the yearnings of those who have found in it the source of their love, and the pattern of their life of sacrifice, below the unconscious efforts of those whom the Light that lighteth every man was leading to a true nobleness? If we say, as we may with truth, that it was "the noblest martyrdom,"† to what truth did it bear witness but this, that when sacrifices and offerings availed not, One was manifested, saying, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God"? (Psa. xl. 6—8; Heb. x. 5—9.) The sacrifice of the death was the crown and consummation of the sacrifice of the life, the culminating act, the ultimate expres-

* Jowett, "Essay on the Atonement." I venture to express my conviction that the phrase as such has been the object of undue censure. What is defective in the statement is, that it seems to imply an antagonism between the highest morality and a sacrifice so offered and accepted: "Not the sacrifice, not the satisfaction, not the ransom, *but* the greatest moral act. . ." It is but right to add, that a fair estimate of the whole passage shows, that though "sacrifice" is thus denied (rashly and unwisely, as I must think) in words, this "self-renunciation," which is the essence of the sacrifice, is abundantly recognised in the context.

† We too commonly forget, in our zeal for a great truth, that this language, which some of us would probably reject as unworthy and irreverent, embodies an aspect of our Lord's sufferings and death to which He himself gives prominence (John ix. 37), and which was equally prominent in apostolic teaching (1 Tim. vi. 13).

sion of that obedience which was the true oblation,* the acceptance of man's nature, with the weakness, degradation, curse, which had fallen upon it and become inherent. It was a true satisfaction, for it "satisfied the divine craving," as has well been said by one of highest place and highest honour, "after a perfect holiness," for the self-sacrifice of a perfect love.† It was an atonement, because those whom sin, the sin of a self-centred life, had long divided—God, the pure and the just; man, the polluted and unrighteous—were in that sacrifice set at one again; man's nature seen in that mystery of suffering as in harmony with the Divine will, and gaining power to draw all men unto it, and so to reconcile them also to their Father in heaven.‡ It was a ransom, because it was the price fully paid, which many men, prophets, kings, sufferers, preachers of righteousness, had striven in vain to pay, and by which the captives were delivered from their bondage, and the exiles restored to their home.§ It was a propitiation, because there, as in the

* Thus in Phil. ii. 8, stress is laid on the fact that Christ "became obedient unto death," while in Heb. v. 8, 9, the "obedience" which He learnt by the things that He "suffered," stands in close connexion with the perfect consecration which made Him a High Priest for ever. So, in Heb. x. 5—14, there is the same connexion between His coming "to do the will of God," and the "one offering," by which He hath perfected for ever them that are sanctified.

† Archbishop Trench, "Sermons preached in Westminster Abbey," *Christ the Lamb of God*, p. 174. This substantially was the "satisfactio" of Anselm's treatise, "Cur Deus Homo." The following extract will show that the same view has been held in conjunction with extreme Protestantism: "The Spirit of God asserts plainly that Christ *by his most holy life* satisfied the law and righteousness of God, and places the price by which we were redeemed, not in his sufferings only, but in the conformity of his whole life to the law of God. And it ascribes our redemption to the death or blood of Christ in no other sense than because He was thus made perfect; and so from that last completing and noblest act, without which our salvation could not have been accomplished, and which was the bright mirror of all excellence, it gives a name to the whole act, yet so as not to separate the death from the whole previous life." I have translated from the "Formula Consensus Helvetica," c. xv. The original may be found in Niemeyer, "Collectio Confessionum," p. 734, or Augusti, "Corpus Libr. Symbol."

‡ The thought of this reconciliation "in *one* body by the cross," this "making in Himself *one* new man, so making peace," this "bringing nigh by the blood of Christ of those who were far off" (Eph. ii. 13, 17), must be admitted to be the aspect of atonement which most answers to its etymological meaning, which is the key-note of the whole Epistle in which the words just quoted occur, which is dominant in the teaching both of St. Paul and St. John.

§ The word "ransom," fitting accurately as it does to the Greek so translated, can have no other meaning than this. The life of Christ was given as a condition of deliverance. The question with which men have

Tabernacle of Witness, men might take refuge, no longer under the spreading wings of the cherubim of glory overshadowing the mercy-seat, but under the very shadow of the wings of God.* Without shedding of blood, without the surrender of the life of which the blood was the symbol, there was no remission of sins, for all sacrifice was imperfect which did not extend to the whole man as well as to the things that he possessed; and the blood shed upon the cross was "precious," because it was the visible token of the offering of a perfect life.

E. H. PLUMPTRE, M.A.

(*To be continued.*)

in earlier and later times perplexed themselves, whether the price was made to the evil power which held men in captivity, or to the Father to whom the sacrifice was offered, arises in part from an undue desire after logical precision in language necessarily figurative, in part from their forgetting that Death is, in the language of Scripture, personified as an alien and tyrannous power (Rev. xx. 13), from whose fear Christ by his own death has delivered them (Heb. ii. 13, 14). In this point of view the life thus offered may be thought of as a tribute paid by the perfect Man, as by all other men, to One who exercises a permitted sovereignty, but with a power, in submitting to the "first death," to deliver men from the "second death," which no other offering of man's life could have.

* The word "propitiation" occurs three times in the authorised version of the Bible. In Rom. iii. 25, it stands for *ἱλαστήριον*: in 1 John ii. 2, iv. 10, for *ἱλασμός*. In the two latter passages the prominent idea is that of the "sin-offering," the "atonement" of the Mosaic ritual. But in the former, it is scarcely possible to overlook the fact, that the forms of the word appear to have been chosen in order that it might at least include a reference to that other sense of "mercy-seat," in which it is used in the LXX. of Exod. xxv. 17, in the Epistle to the Hebrews (viii. 5). The cross of Christ is, by the blood which he shed upon it, the mercy-seat of the New Covenant, and the access to it is no longer limited as of old to the high priest, but is open "by faith" to every man. The fact that this aspect of the mercy-seat was recognised by a Rabbinical disciple of the school in which the apostle had been trained, has a significance which commentators have not adequately recognised. "Our wise men teach," said Simon ben Gamaliel, "that when a heathen comes to enter into the Covenant, our part is to stretch out our hands to him, and bring him under the wings of God."—Jost, "Gesch. Judenthums," i. 447.

The Preacher's Finger-Post.

WRATH IN GOD, AND WRATH IN MAN.

"The wrath of God."—Romans i. 18.

"The wrath of man."—James i. 20.

THE word *ὀργή*, here translated in two instances *wrath*, occurs about thirty-five times in the New Testament. It is sometimes rendered "anger," "vengeance," and "indignation." The Bible is a book for men; it speaks after the manner of men, in order that men may reach its meaning. Hence it presents even the Infinite in human forms—ascribes to Him, as in the text, attributes that are purely human. The Eternal is spoken of as seeing and hearing, going and coming, working and resting, loving and hating. Much mischief has been done by such a literal interpretation of all this as to humanize the Deity. The word *wrath*, as applied to God, has been thus treated, and it may be well for us to sketch in the briefest way the difference and the agreement between "wrath" as it is in God, and "wrath" as it is in man.

I. THE DIFFERENCE OF *wrath* as it is in God and as it is in man. First: *In man it is an exciting passion*. How wrath excites a man! It shakes him to the very centre of his being.

It is seen in his countenance; sometimes in a ghastly pallor, and sometimes in scarlet fire. The eye, ever true to the soul, flashes out the fury. The joints tremble and the blood boils and quivers. Wrath in man is a most agitating passion. Not so in God; it wakes no ripple on the infinite rivers of his being. In Him it cannot be a state of mind that ever had a beginning, a modification, or that will ever have an end. He is ever of one mind. There is no succession of thought in the Infinite intellect, no succession of feeling in the Infinite heart. Secondly: *In man it is a malignant passion*. It is rancorous, spiteful, and resenting. It burns with a desire to make miserable its object. But there is no malevolence in the heart of God. "*Fury is not in me*." He who alone understands his own nature, thus declares Himself. "God is love," says John. The whole construction of the universe confirms this. Had the Creator been malevolent, what a different universe we should have had!* All his other attributes are but so many forms of his love. All his

* See an admirable work entitled "Possibilities of Creation."

commandments are but love speaking in the imperative mood. All his threatenings are but love raising its warning voice to prevent his creatures from falling into ruin. Thirdly: *In man it is a painful passion.* Wrath in man is a tormenting fiend. So long as it exists there is no inward rest or pleasure. Hence the man who treasures anger gives his enemy an advantage over him—inflicts a greater injury on himself than he can on the object of his hate. But nothing can disturb the peace of the “ever blessed God.” He knows no pain, He is the God of peace; He is eternally impassable. Fourthly: *In man it is a selfish passion.* Man’s wrath is excited because something has occurred which he supposes injuriously affects him in some way or other; his reputation, his influence, his interests. Wrath raises him up to defend himself. There is nothing of this kind in the wrath of God. No creature can injure Him, “If thou be righteous what givest thou him, or what receiveth he of thine hand. Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.” Some speak of human sin as if it put the Almighty to his shifts as how best to defend his character, reputation, and government; Blasphemy this!

II. THE AGREEMENT of *wrath* as it is in God, and as it is in man. There must be some things common to both which warrant the application of the same word. What are they? There are at least two things. First: *Repugnance.* Wrath in man raises his whole nature against the offence, or the offender, or both. There is at once a recoil, and an antagonism. All friendly connection and amicable intercourse are at end. Is there nothing answering to this in the wrath of God, in relation to sin? There must (1.) Wickedness is repugnant to *his nature*. He is essentially holy, and moral evil in all its forms must be necessarily disagreeable to Him. Solomon specifies seven things that are an abomination unto the Lord. (Prov. vi. 6.) But *all* things contrary to the ineffable purity of his nature must be abhorrent. This his word declares over and over again, “O do not this abominable thing which I hate.” (2.) Wickedness is repugnant to his *procedure*. The construction of the universe, the moral constitution of souls, the essential conditions of happiness, personal, social, and national, show that God’s whole conduct as Creator and Governor is opposed to sin. As wrath in man separates him from his offender, wrath in God detaches Him from wickedness. He has no

fellowship with wrong. The other point of agreement is—Secondly: *Retribution*. There is in the wrath of man an *avenging* instinct; something that craves for the punishment of the offender. Its cry is—

“O that the slave had forty thousand lives;
One is too poor, too weak for my revenge;
I would have nine years a killing.”

SHAKESPEARE.

There is this retributiveness in the wrath of God. Not as a passion, but as an eternal and unalterable principle. The principle of *retribution* runs through the whole universe, so that the wrong never fails to meet with punishment. Retribution, as it runs through the judiciary arrangements of our own country, is an imperfect expression and form of it as it runs through the great universe of God. Retribution even in our law is too well organized to be a tumultuous passion, it is a calm all-pervading principle, having its functionaries everywhere. The constable that lays hold of the culprit and takes him to his cell has no passion of revenge. The judge who tries his case maintains the utmost calmness. The jury pronounce the verdict without any personal feeling. The final executioner acts as emotionless as a machine. It is somewhat thus, but in a far more quiet and effective way

that God's retribution runs through all life. The Nemesis noiselessly follows closely on the heel of the transgressor, dealing out retribution for every single sin. Thus the wicked now and here are “going away into everlasting punishment.” Every sin is a step adown. Every sinful feeling is a nest where the furies hatch their swarming brood.

CONCLUSION.—This subject, First: *Corrects a theological error*. The error is that Christ's death was an appeasement of Divine vengeance. Popular hymns are full of this abhorrent and ungodly sentiment.

“Thus saith the Ruler of the skies,
Awake, my dreadful sword;
Awake, my wrath, and smite the man;

My fellow, saith the Lord.

“Vengeance received the dread command,

And, armed, down she flies;
Jesus submits t' his Father's hand,
And bows his head and dies!”

WATTS.

Though I venerate the author of these lines and class many of his compositions amongst the choicest productions in the hymnology of Christendom, I condemn such utterances as these, as repugnant to every rational idea of God and to the whole tenor of Gospel-teaching. Christ's mission was the *effect*, not the *cause*, of God's love. This subject, Secondly: *Supplies a terrible*

warning to sinners. "Be sure your sins will find you out." There is wrath—Beware!—Wrath in the heart of God, wrath running through all the laws of the universe, wrath that must inevitably fill the wrong doer with hell. Have I stripped his wrath of terrors? By no means. Of all wrath it is the most *distressing* in its effects upon its object. Suppose a man suffering the penalty of having committed some great offence against his brother man. What the offence is it scarcely matters; it may be defamation, robbery, wounding, manslaughter, or even murder. He is in the cell, at the wheel, or in the convict settlement, enduring the punishment which the law had righteously attached to the crime. Now, will not the *bitterness* of his misery greatly depend upon the *state of his mind in relation to the man against whom he had committed the offence*? If he regards him as a man of *malevolent* nature, ever ready to inflict misery upon his fellow-creatures, will he not feel almost an innersatisfaction that he has inflicted upon him the wrong for which he is suffering? But if, on the other hand, he regards him as a meek and kind-hearted man, ready ever to render service to his fellow-men, the bitterness of remorse will greatly enhance the painfulness of his punishment. It will be thus with

the impenitent sinner when judgment overtakes him. He will feel that he has wronged not a *malevolent* God whose rancorous wrath is a curse to the universe, but a God of infinite goodness. That the *wrath* under which He is suffering is not the wrath of a malicious nature, but the wrath of *love*—the wrath of the *Lamb*!—the wrath that sets him in antagonism not to the rights, the interests, or the happiness of his creatures, but which raises Him in resistless hostility to all that is opposed to their holiness, their liberties, and their everlasting progress in intelligence, goodness, and bliss. This is the terrible wrath, this wrath of *love*. To endure it, is the hottest and deepest hell of souls. The wrath of malicious persons you may resist, you may struggle against its savage fury, and even die under its severest tortures with a moral satisfaction. But O God! who can stand against the *wrath* of LOVE! This subject, Thirdly: *Urges the necessity of regeneration*. The only way to avoid wrath is to avoid sin, the only way to avoid sin is by repentance towards God and faith in our Lord Jesus Christ. "Unless ye repent, ye shall likewise perish." "Marvel not that I say unto you, Ye must be born again."

DEMONSTRATION OF FRIENDSHIP,
DIVINE AND HUMAN.

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."—John xv. 13, 14.

CHRIST was now holding his last meeting with his disciples before his crucifixion; it was the night on which He was betrayed. They were sad in heart and somewhat clouded in judgment. His words to them are words of comfort and enlightening. In the text He indicates the strength of his friendship for them. There is areal friendship between Christ and his people. There is between them a mutual love, a concurrence of sympathy, a unity of aim. The text leads to two remarks.

I. Christ DEMONSTRATES his love to man by DYING. "Greater love hath no man than this, that a man lay down his life for his friends." Here He states (1.) The *utmost limit* of human love. Nothing is felt by man to be more precious than his life. Everything he has will he sacrifice for this. A love that will lead to the sacrifice of this is a love in its highest human measure. History has very few examples of it. Indeed there is only one instance known to me in the whole history of eighteen thousand years, and even that may be fabulous. I refer to Damon and Pythias, two noble Pythagoreans of Syracuse. It is said

that Pythias being condemned to death by Dionysius, the tyrant of Syracuse, begged to be allowed to go home for the purpose of arranging his affairs, Damon pledged his own life for the reappearance of his friend. Dionysius accepted the pledge, and Pythias returned just in time to save Damon from death. This noble example of friendship so struck the ruthless tyrant that he not only pardoned Pythias, but desired to be admitted into their friendship. According to Christ, Damon in this instance showed the highest degree of human love. Perhaps had occasion required it, the friendship existing between David and Jonathan would have risen to the same degree. (2.) Christ's love *transcended* this limit. He laid down his life for *enemies*. God commendeth his love to us, "in that while we were yet sinners, Christ died for us." There is nothing in human history approaching this. "Scarcely for a righteous man would one die, yet, peradventure, even for a good man some would even dare to die." The sublimest imagination cannot conceive of a higher love than this, "Herein is love." This transcendent love is, First: The love of *compassion*. There could be neither gratitude nor esteem in it, for the subjects are all enemies and hideous in wickedness. This transcendent love is, Secondly: The love of

disinterestedness. He had nothing to gain by it. His glory and happiness were infinite, and admitted of no enhancement. "Ye know the grace of our Lord Jesus Christ," &c.

II. Man DEMONSTRATES his love to Christ by OBEYING. "Ye are my friends if ye do whatsoever I command you." Surely all men ought to love Christ. The demonstration of his transcendent love is not only designed to destroy all indifference towards Him, but to generate in every heart the highest measure of love to Him. Where this love exists, and it should exist everywhere, it demonstrates itself in *obedience* and the obedience will always be marked by three things. First: By *heartiness*. Obedience will be nothing more than the expression of love. It will be a thing not of letter, but of spirit. Not so much a thing of outward act as an aspiration of soul. Love is the fulfilling of the law. Where love is there will be obedience to Christ, though the tongue be silent and the hand be paralysed. Secondly: By *cheerfulness*. Where this love is, obedience to Christ is the highest *gratification* of the soul. The first question love asks is, What shall I do to please the object? "Lord, what wilt thou have me to do?" When the heart is "enlarged" with love, man runs in the way of Christ's

commandments. Obedience to Christ is the meat and drink, the bread and wine of a loving soul. Practical Christianity is happiness. Thirdly: By *entireness*. "Whatsoever I command you." Love does not sort duties, does not weigh and measure them, does not say, "I will do so much and no more." It bounds into the "whatsoever." Whatsoever the object wishes even unto death, it shall be done. Hence Christian martyrdom.

CONCLUSION. This subject, First: *Supplies the test of Christian piety*. Christian piety is not a ritualism, however becoming; not a theology, however Scriptural; it is a *love* to Christ that shows itself in a hearty, cheerful, universal, obedience. This subject, Secondly: *Indicates the true method of preaching*. What is the true work of the Gospel minister? So to exhibit Christ's love to human souls as to awaken in human souls love to Him. Love is the central doctrine of Christianity, love is the renovating power of souls, love is the soul of all excellence, and the fountain of all joy.

"Love is God's seal upon the universe,
The hand and sign of His omnipotence;
And hearts enshrining love the most on earth
Find here the most of heaven."

SWAIN.

SOUL THIRST.

"Ho, every one that thirsteth, come ye to the waters."—Isa. lv. 1.

MEN know what bodily hunger is, some have felt it to an agony, but there is a soul hunger far more distressing than this. It is depicted on the countenances of those whose bodies fare sumptuously every day. The hunger of the soul is so great that they feed on husks. Men also know what bodily thirst is. The traveller in torrid regions knows it far more than we in these western and more humid lands. But there is a soul thirst infinitely worse than that which was ever felt by the most parched of Oriental travellers. That all unregenerate souls are thirsting, with more or less intensity, for that which they have not, will neither be debated nor denied. Christianity is a provision for such, and the text suggests that as a provision it is marked by three things.

I. It is EFFICACIOUS. It is "water." Material water is God's own provision for quenching the bodily thirst, and nothing else will do it, and the more simple and unmixed its condition the better for the purpose. The Gospel is to the thirsty soul what the cool refreshing stream is to a thirsty body. It satisfies (1) the guilty conscience, (2) the longing heart, and (3) the worshiping spirit of man. All who have truly received the Gospel give this testimony. All that

man spiritually craves for is in Christ.

II. It is GRATUITOUS. "Without money and without price." Water is one of the freest things in the world. It is a ubiquitous element; it not only floats in the cloud, descends in the showers, and rolls in the rivers, but bubbles up at our feet and oozes out in all the things around us. The poorest of the poor feel that they have as much claim to water as to light. The provisions of the Gospel are gratuitous. Nothing is required but sense of need and participation. "Whosoever will, let him take of the water of life FREELY." None are too unworthy, too poor, or too hopeless.

III. It is UNRESTRICTED. "Ho, every one that thirsteth." There is no restriction. To every thirsty soul, of every land and tribe, the invitation is given. The Gospel is not for any type of mind, any class of character, any condition of society, any tribe of men. Like the light of heaven, it is for all.

CONCLUSION. Thirsty souls, I invite you to come, and drink at this refreshing stream. From the smitten rock the waters are rushing profusely now, as profusely as ever. The holy stream is rippling at your feet. "The Spirit and the Bride say, Come. And let him that heareth say, Come, and whosoever will, let him take the water of life FREELY."

Seeds of Sermons on the Book of Proverbs.

(No. CLXXXIV.)

SURETYSHIP, STRIFE, AND AMBITION.

"A man void of understanding striketh hands, and becometh surety in the presence of his friend. He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction."—Prov. xvii. 18, 19.

THESE words teach us certain things concerning three great social evils.

I. THAT SURETYSHIP IS FOOLISH.

"A man void of understanding striketh hands, and becometh surety in the presence of his friend." "Striking hands" "in the presence of his friend" is the sealing of the contract by which he becomes surety for another. The man who does it "is void of understanding." This subject we have discussed elsewhere.*

II. THAT STRIFE IS SIN. "He loveth transgression that loveth sin." Indeed transgression and strife are the same thing;—both are sin, and to love the one is to love the other. First: *Strife is sin in essence*. Sin is antagonism to the eternal laws of love, rectitude, and order. Secondly: *Strife is sin in action*. It is sin in conflict:—in conflict with truth, justice, love, holiness, God.

III. THAT AMBITION IS RUIN. "He that exalteth his gate seeketh destruction." The phrase, "exalteth his gate," may be justly regarded as representing a man "who is ambitiously affecting a style of living above his income." "To exalt his gate," is to increase his establishment, to raise his style of living, and thus incur an expendi-

ture exceeding the income. Thus he "seeketh destruction." His downfall becomes inevitable. An old expositor quaintly and pithily says, "He makes his gate so large that his house and estate go out of it." Worldly ambition often bears a man to an elevation from which he must fall. "Pride goeth before destruction."

"Ambition's like a circle on the water,
Which never ceases to enlarge itself
Till by broad spreading it disperse to
nought."
SHAKESPEARE.

(No. CLXXXV.)

FROWARDNESS OF HEART AND PERVERSENESS OF SPEECH.

"He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief."—Prov. xvii. 20.

THESE words present to us three bad characters.

I. A BAD HEART. "A froward heart." The heart is the soul of the man, it is in truth the man himself. Out of it are "the issues of life." As the heart is, so is the man before God and the universe. What is a "froward heart?" Frowardness implies, First: *Unteachableness*. A "froward heart" will not learn, shuts itself out from the light, lives in the miserable notions generated in its own darkness. Frowardness implies, Secondly: *Ungovernableness*. It will not yield to authority, not submit to rule; its instincts are refractory and rebellious; it says with Pharaoh, "Who is the Lord that I should obey him?" Frowardness implies, Thirdly: *Recklessness*. It is callous. It is utterly

* See HOMILIST, vol. viii., third series, p. 46.

unconcerned about its position, and careless about consequences. What a heart for a man to have! How unbecoming man's spiritual constitution, man's moral relationships, man's fallen condition, man's momentous destiny!

II. A USELESS LIFE. "He findeth no good." First: *A man with a bad heart is in search of good*—that is happiness. "Who will show us any good?" is the cry of the world. The froward heart seeks after it, and often struggles hard to reach it. Seeks it in drunkenness, debauchery, amusements. Secondly: *A man with a bad heart though searching for happiness will never find it.* "He findeth no good." Human happiness is not something that streams into a man from without, it is that which wells up in his own soul. Godliness in spirit is its spring head. Hence the man with the froward heart cannot reach it, and he is miserable. "He findeth no good." He gathers husks, but no grain. He digs up the dross, not the gold.

II. A MISCHIEVOUS TONGUE. "He that hath a perverse tongue falleth into mischief." First: *The nature of perverse speech.* Perverse speech is the polluted vehicle of a polluted soul. "Out of the abundance of the heart the mouth speaketh." It is the channel through which the morally fallen spirit pours forth its errors, impurities, blasphemies, corrupt passions, and wicked suggestions. "A Perverse tongue" is the unbridled organ of a polluted and licentious soul. Secondly: *The mischief of perverse speech.* Who can tell the moral, social, religious, national mischief a "perverse tongue" has done, and is doing every day? "It is full of deadly poison." "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature, and it is set on fire of hell."

(No. CLXXXVI.)

THE FOOL—NEGATIVELY AND POSITIVELY.

"He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy."—Prov. xvii. 21.

"A foolish son is a grief to his father, and bitterness to her that bare him."—Prov. xvii. 25.

"The joys of parents," says Lord Bacon, "are secret, and so are their griefs and fears: they cannot utter the one; they will not utter the other. Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death." The man must be a parent to know the heart of a parent, and he must be cursed with worthless and wicked children in order to know the crushing grief of those who are. There are two ways in which the child who is a fool—a fool not by natural incapacity, but by moral depravity—gives sorrow to his parents.

I. NEGATIVELY. He is not what a son should be. He neglects all that a son should do. First: *He does not reciprocate the love.* What love, self-sacrificing, tender, anxious, ever-toiling love, has been lavished on him, but he returns it no more than a stick or a stone. Secondly: *He does not acknowledge the kindness.* What kindness has been expended on him! Yet he knows no gratitude, he manifests no thanksgiving. Thirdly: *He recognises no authority.* The parental word is disregarded, the parental will is disobeyed, the parental order is set at defiance. All this is the conduct of a fool, in all this there is sorrow to the heart of the father and the mother.

II. POSITIVELY. "A fool." A wicked son is active in his wickedness. First: *Sometimes the conduct of such children involves their parents in secular ruin.* The extravagance, the gambling, the reckless speculations of children, have wrecked the fortunes of many a family, and brought desolation to many a parent's home. Secondly: *Sometimes the conduct of such children*

brings disgrace upon their parents. By their violation of the laws of chastity, social honour, commercial justice, they have often degraded the character of their families. The son who is a fool has invested with infamy many a family name that has shone brightly for many an age.

(No. CLXXXVII.)

BODILY HEALTH DEPENDING ON
MENTAL MOODS.

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones."—Prov. xvii. 22.*

So closely connected is the soul with the body, that physical health is ever, to a great extent, dependent on mental states. A dark thought has power to work disease and death into the corporeal frame. This is a fact. First: *Recognised by medical science.* A wise physician avails himself of this fact, and is ever anxious not only to dispel all sad thoughts from the mind of the patient, but to awaken the most pleasurable thoughts and emotions. It is a fact. Secondly: *Attested by general experience.* Who has not experienced the influence of his mental thoughts and feelings on the state of his health? How often has every man in the course of his life felt the distressing thought sickening and shattering his body. David felt it when he said, "When I kept silence, my bones waxed old through my roaring all the day long for day and night; thy hand was heavy upon me; my moisture is turned into the drought of summer. Selah." (Psa. xxxii. 3, 4.) This is a fact. Thirdly: *Suggestive of practical lessons.* Is it true that a "broken spirit"—i.e., a spirit saddened and depressed, "drieth the bones," reduces all healthy secretions, enfeebles the energy, and destroys his health? Is it true, on the other hand, that a cheerful

spirit will act as a medicine to restore an enfeebled body to health? If these things are true, then we may infer three things.

I. THE RESPONSIBILITY OF MAN FOR HIS PHYSICAL HEALTH. There is certainly no virtue in having a weak and sickly frame. Though it is often a calamity entailed on us by our ancestors, or by circumstances over which we have no control; it always implies sin somewhere, either in ourselves or others. There is no virtue in it, and yet numbers in society speak and act as if there was something meritorious in having a delicate frame. Robust health some seem to consider, at least, not respectable and genteel, and hence they have always their complaints; they are always "poorly" and delicate. In many cases the physical ailments of these people spring from unhealthy and unvirtuous states of mind. Man is responsible for his mental disposition, whether mental or gloomy, and his disposition greatly determines his health.

II. THE DUTY OF THE GUARDIANS OF CHILDHOOD AND YOUTH. If the parents and guardians of childhood and youth would have their charge grow up with robust health, and well developed frames, they should deal rightly with their minds; they should labour to dispel all saddening influences from the young heart, and fill it with the sunshine of cheerfulness and joy. There is much in some families and schools to break the spirit of the young, and thus "dry their very bones."

III. THE SANITARY INFLUENCE OF CHRISTIANITY. The design of Christianity is to fill the human heart with joy. "These things have I spoken unto you that your joy may be full." It is in every way adapted to accomplish this; it never fails in effecting this wherever it is fully received. No other system on earth has ever filled the human heart with joy, no other system can do so. Hence Christianity, by doing so, is the best

* See HOMILIST, second series, vol. iv., p. 67; also vol. x., third series, p. 349.

physician to the body. He who promotes Christianity is the wise philanthropist. To promote it is to promote the well-being of man, body as well as soul. Some people are always trying to keep the body well, and neglect entirely the condition of the soul. This is

philosophically absurd. It is like trying to cure a diseased tree by binding up the branches. "People," says Sterne, "who are always taking care of their health, are like misers, who are holding a treasure which they have never spirit to enjoy." *

The Pulpit and its Handmaids.

MIND IN ITS PHYSICAL RELATIONS.

(Continued from page 122.)

It is difficult to determine which produces more ravages on the system, the wear of thought, or the wasting influence of passion. Both are great enemies to beauty. Among the tribes that are acknowledged to present the finest specimens of the human form, as the Georgians and Circassians, there is little or no mental activity; and in more civilised communities, eminent personal attractions are seldom found apart from considerable repose of intellect. Look at the portraits of the most reflecting geniuses, of whatever epoch or clime, and you will generally find the countenance more or less emaciated or withered, however expressive. The workings of any strong feeling or impulse, that of love in particular when its course runs not smooth, though enhancing the force of expression in its milder, happier sway, soon commit depredations on the physiognomy; either by imparting fullness of contour, so essential a constituent of finished beauty, or by effacing the higher graces of feature. It is supposed that the ancient sculptors, aiming at the utmost perfection of form, omitted in general the representation of passion, from its interference with that object. Shakspeare, with his accustomed penetration, makes Cæsar distrustful of the lean aspect

of Cassius, as betokening too energetic and ambitious a brain:

Cæsar.—Let me have men about me that are fat;

Sleek-headed men, and such as sleep o' nights:

Yond' Cassius has a lean and hungry look; He thinks too much: such men are dangerous.

Antony.—Fear him not, Cæsar; he's not dangerous.

He is a noble Roman, and well given.

Cæsar.—'Would he were fatter:—But I fear him not:

Yet, if my name were liable to fear, I do not know the man I should avoid So soon as that spare Cassius. He reads much;

He is a great observer, and he looks Quite through the deeds of men; he loves no plays,

As thou dost, Antony; he hears no music: Seldom he smiles; and smiles in such a sort,

As if he mock'd himself, and scorn'd his spirit

That could be moved to smile at any thing.†

A similar fancy is introduced by Dryden, in his celebrated description of Lord Shaftesbury:

A fiery soul, which, working out its way,
Fretted the pigmy body to decay,
And o'er-informed the tenement of clay.‡

Physiology, whose highest praise is scarcely that of being among the most beautiful of sciences, unfolds the secret of the phenomenon. It is a law of our nature that the

* See an excellent article on the subject of this di-course, in "The Pulpit and its Handmaids," entitled, "Mind in its Physical Relations." Page 120.

† "Julius Cæsar," Act i. scene 2.

‡ "Absalom and Achitophel."

organ which is most exercised requires the largest supply of blood. The organ by which the mind works is the brain; so that where mental operations are vigorous and almost incessant, the blood, which should circulate freely to the various parts of the system for their support, is absorbed chiefly in feeding the cerebral portion, the rest being impoverished for want of its appropriate nourishment.

There is slight reason to censure indolence of body, if conjoined with activity of intellect. Paley, Hume, Gibbon, with a large proportion of literary men of every class, have been examples of the union. Idleness is a physical rather than mental attribute, being commonly the result of corporeal relaxation or disease. You will seldom find a man of lean and spare habit averse to occupation, unless constitutionally ill-formed, or whose strength has been impaired by the derangement of some function; and what is the reason? Because the muscular fibre, the nerves, the whole substance of the frame, are of closer and firmer texture. Indisposition to exertion is perhaps in every instance combined with laxity of the solids; however mind, by its spontaneous operations and ardour, is able to assume no mean command over enfeebled organs and a dis-tempered system.

If there is any truth in Falstaff's praises of sack, all that is often necessary to occasion a flow of ideas and fancies, is to increase or accelerate the tide of blood in the veins. Happiness, in the sense of pleasurable sensation, may be produced in much the same manner; a bottle of wine, it has been alleged, affording as much enjoyment for the time as the acquisition of a kingdom.*

Good humour is not the product of philosophy, but of temperament or of fortune. Reason may super-add or modify, but nature must contribute the essentials in a case

relating rather to the material than the intellectual; to the nerves, circulation, and digestive apparatus, than to reflection, or the operation of judgment. Irritability of feeling is always connected with weakness or disorder of the bodily system. One means of taming the ferocity of wild animals is to furnish them with a plentiful supply of food. A similar regimen is often applicable to the human animal; as would appear from the confession of one of the Fathers, that he avoided abstinence because it rendered him peevish. The Moslems of Egypt, during the month of Ramadhan, or Lent of the followers of the Prophet, are, contrary to their usual disposition, morose while fasting through the day, but very cheerful after their evening meal.

Our feelings in general, whether agreeable or painful, vivacious or melancholy, depending more on the constitution and state of the body than on circumstances, or any influence purely mental, it is not surprising that by the administration of certain medicinal substances, may be awakened almost every passion of which the human breast is susceptible—joy, sorrow, benevolence, hatred; tranquillity, solicitude; exhilaration, despair. Yet it seems a degradation to have some of our most exquisite emotions referred chiefly to physical causes.—The wonderful effects of artificial stimulants on sensibility, and power of imagination, have never perhaps been depicted in so striking a manner as in the "Confessions of an English Opium-Eater;" a work of which the revelations are no less curious in a psychological view, than there is reason to believe the main particulars authentic. The phenomena it records are no doubt to be ascribed principally to undue excitation and consequent disordered action of the brain. A remarkable illustration is also furnished by Coleridge, who composed his fragment of Kubla Khan in a sleep occasioned by an anodyne.

WILLIAM BENTON CLULOW.

* Landor's "Imaginary Conversations": Lord Brooke and Sir Philip Sidney."

Notes on New Books.

BY A BARRISTER.

Journals, Conversations, and Essays Relating to Ireland, by Mr. Nassau William Senior, just published by Messrs. Longmans, is a work which contains a great deal of valuable information, candidly stated, in reference to the Irish Church, tenant right, the priest, the wants, and the general condition of Ireland.

Practical Essays on Education has been published at Messrs. Strahan, by Mr. Thomas Markby.

The Life of the Rev. Henry Venn Elliott, M.A., the contemporary of the great Frederick Robertson, of Brighton, has been well written by Mr. Josiah Bateman, M.A., and published by Messrs. Macmillan.

Miss Molyneaux has published (Saunders, Otley and Co.) *The Cure d'Ars; a Memoir of Jean-Baptiste-Marie Vianney*. It is full of improbabilities; and is the life of a man who, though living only ten years ago, never saw a railway, but secluded himself and practised the austerities of a recluse. The devil visited him every night. He was able to perform miracles. Flour which was only enough for two loaves swelled at his command until there was bread enough to fill an oven. Other matters equally wonderful are recorded.

The Life and Times of S. Gregory, the Illuminator, the Founder and Patron Saint of the Armenian Church, has been translated by the Rev. S. C. Malon, M.A., and published by Messrs. Rivingtons.

Dr. William Harris Rule has published, at the Wesleyan Conference Office, the *History of the Inquisition in every Country where its Tribunals have been Established: from the 12th Century to the Present Time*.

The King and the Commons is the title of a new volume of Cavalier and Puritan poems, collected by Mr. Henry Morley, and published by Messrs. Sampson Low and Co. It contains a *fac-simile* of the original MSS. of the new poem attributed to Milton, and discovered by Mr. Morley when working upon this volume; and also the evidence for and against authenticity.

Dr. W. H. Thompson, D.D., an eminent scholar, who for a long time has made Plato his particular study, has completed and has published at Messrs. Whittaker's, *The Phædrus of Plato*. It contains copious notes and dissertations, which cannot but be most valuable to students.

Messrs. Reeve and Co. have issued *Sacred Archaeology: a Popular Dictionary of Ecclesiastical Art and Institutions from Primitive to Modern Times*. It is a most valuable work of reference. Mr. Mackenzie E. C. Walcott is the compiler.

Mr. Edward A. Freeman gives us the second volume of *The History of the Norman Conquest; its Causes and its Results*. The volume is a very complete and detailed account of Edward the Confessor. It is published by Messrs. Macmillan and Co.

B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE HOLY CHILD JESUS; or, The Early Life of Christ viewed in connection with the History, Chronology, and Archæology of the Times. By Rev. THORNLEY SMITH. London: Wesleyan Conference Office.

MANY very excellent sketches of the Life of Christ have appeared in these last days. Neander, Lange, M. De Pressensé, Ellicott, Andrews, Young, have all wrought well in sketching the biography and delineating the character of the great Redeemer of man. Though, of course, most of them, if not all, touch upon his early life, they have not given to this interesting part of the subject any special attention. The work before us does this, and does it with a reverential spirit, and with no ordinary ability. The little volume is divided into twelve chapters, the subjects of which are, The Annunciation of the Birth of the Holy Child, His Fore-runner, Birth-place, Nativity, The Shepherds of Bethlehem, His Presentation in the Temple, The Magi of the East, His Existence in Egypt, The Slaughter of the Innocents, His Life at Nazareth, His Appearance in the Temple with the Doctors, and His Subjection to His Parents. All these interesting branches are so handled as to give a very vivid and many-sided picture of the Holy Child Jesus. Those who have read the history of Joseph, of Moses, and of Joshua, previous works of the author, will be able to judge of the intelligence, spirit, and style of this production.

"TIME WILL TELL." A Temperance Tale. By N. J. N. Dublin
Moffat and Co.

ELLEN HANLY; or, the True History of the Colleen Bawn. Moffat and Co.

WE put these two books together because they are both from the same publishing house. We seldom read novels. We have not the time to do so, neither have we much taste for such productions. Indeed the character and the abundance of such effusions are an offence to us. Greatly do we fear that they are poisoning the mental atmosphere of the age. Nor are they less offensive because they appear in what are called religious works, and are clad in religious attire. Albeit, we have read "Time will Tell." On a leisure hour we took it in our hands. We read a page, and it led

us through, increasing our interest as we advanced. It is a powerful work against intemperance, bearing as strongly and skilfully against drunkenness as "Uncle Tom's Cabin" does against slavery. The advocates of temperance can scarcely do better than by banding together for the purpose of circulating this work by thousands.

"Ellen Hanly" professes to be, and we believe is, a true history of the famous "Colleen Bawn," which has produced such a sensation in the theatres of England. This short history is not only deeply interesting, but has also a high moral tendency.

THE WORKS OF GEORGE SWINNOCK, M.A. Vol. IV. Edinburgh:
James Nichol.

THIS is the fourth volume of Swinnock's works. The more we look into the writings of this author, the more are we impressed with their intrinsic value, and their superiority to most of the theological productions of his period. He displays great knowledge of the sacred Word, and of the writings of ancient philosophers. He has a remarkable power for discerning both the differences and the agreements of things, a great faculty for clear and philosophic groupings, a strong imagination, and a remarkable aptitude for expressing in clear and strong language the conclusions he has reached. Preachers will find germs of many a valuable sermon in the pages of this grand old author.

MONTAGUE: A Drama, and other Poems. By ROBERT GEMMELL. London:
Simpkin, Marshall, and Co.

THE author of this work is the author of sketches from life which we noticed and recommended some years ago. We said of that work that it displayed a soul deep in life's experience, strong in intellect, affluent in fancy. All this applies with equal force to "Montague." The poetic pieces that compose this little volume have various subjects, and vary not a little in merit. In a few neither the sentiment or imagery are much above the level of ordinary productions. Some, however, are so choice in these particulars as to entitle the author to a place amongst the best of our modern poets.

CODEx CANONIUM, ECCLESIE UNIVERSÆ. By Rev. WM. LAMBERT, A.B.,
Rector of Kilemlagh, Ardfer. London: R. D. Dickinson.

THIS is a learned volume for the learned. It contains the canons of the first four general councils of the Church, and those of the early local Greek synods, in Greek, with Latin and revised English translations, in parallel columns, with notes selected from Zonaras, Balsamon, Bishop Beveridge, and others. All who are at all acquainted with the subject must be impressed with the importance of such a work as this. Great is the advantage to be derived from the study of these ancient canons of the Church universal.



A HOMILY

ON

The Fountain and the Cistern.

“Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”—Jer. ii. 12, 13.



IF we compare the Word of God to a piece of scenery, the passage selected for analysis may be likened to a magnificent cataract. At all events it leaps out upon us with all a cataract's force and fascination. Just as there are men of such a majestic presence, and such symmetrical proportions, that one cannot pass them without remark, so there are portions of Scripture which, as it were, compel attention, and a specimen is before us. The ideas contained in the verses under consideration combine with the language in which they are expressed to arrest the reader, and superinduce a train of serious thought. His mind is not to be envied who can pass unreflectingly over them; and it is to be hoped that in dealing with them we shall do so impressed with the fact that *in substance* they are as applicable to us as to the people in whose hearing and for whose

good one word after another was uttered by the prophet Jeremiah. Let us not, however, fall into the mistake of supposing that these words originated with him. Jeremiah was the medium rather than the source of them; and it is noteworthy that he does not lay claim to them. We find lying between the two verses a clause which invests them with divine authority, viz., "saith the Lord." Had God drawn visibly near the inhabitants of Judah, and with an audible voice addressed them from a throne of dazzling brilliance in the air, He would not have been the speaker in a sense more real than He was that day that Jeremiah confronted them, and in God's name thus delivered himself, "Be astonished, O ye heavens," &c. The first thing claiming notice is—

I. THE CHARACTER WHICH GOD GIVES HIMSELF. He represents Himself as "the fountain of living waters."

The nature and character of God no doubt prompted Him to create the universe. On any other supposition it is difficult to account for its existence. Still, it was optional with Him to create it. It might never have been. God was not obliged to form the angels, or fashion human beings. If He was necessitated to make us, on what ground is He entitled to praise, viewed as our Creator? Having created us, God has it not in his choice either to reveal Himself to us or not. The works of creation necessarily reveal God, for the same reason that the construction of a complex machine reveals the machinist; and what is true of the works of creation is equally true of the works of providence. Every morning that the sun cometh forth "like a bridegroom from his chamber," he reveals God; and in every shower that falls we have a revelation of God. Rain unquestionably bears testimony to the divine power, wisdom, and goodness. We do not think that necessity is laid upon God to create, but if He create intelligences, we know not how it is possible to avoid revealing Himself to them; and it may be well to note that these remarks are in strictest harmony with what

the Psalmist says in the 119th Psalm: "The heavens declare the glory of God, and the firmament sheweth his handy work." It is a fact, that all that God has made and sustains speaks to us of God; and it is essential to morality and religion as well as to our happiness that God should reveal Himself. Before we can know that He is worthy of our supreme love, reverence, and trust, and that we should obey his will, He must make Himself known. But, while we contend for it, that if God create rational existences, He must reveal Himself, it should be remembered that the Bible is not a necessitated revelation of God. So far from that, we regard it as a gift purely free. Parents are not under any compulsion to send letters to an absent child. In so doing they act with perfect freedom, and are conscious that they do. In like manner, God was not under any compulsion to furnish men with a *written* revelation of Himself. He might have withheld the Bible—every book, chapter, and verse of it. It is highly proper that we should thank God for it. All that we are warranted in saying is that it pleased Him by the agency of prophets, Christ, and the apostles, to reveal Himself in human language; and just at this point the question emerges, What kind of revelation does God in the Bible give of Himself? Before answering this question I may be permitted to observe that, though we cannot depend on the statements of men about themselves, we can and ought to put absolute confidence in God's statements about Himself. He, and He only, can adequately reveal Himself; and He is an altogether reliable witness in his own case. We cannot conceive of God giving Himself a false character, for, (1) *His knowledge is infallible and all-comprehensive*. He is in possession of the truth, and the whole truth about Himself; and (2) *He is incapable of deviating the breadth of a hair from the truth*. His love of truth is infinite; and his entire nature is against a lie. To return. What kind of representation does God give of Himself in the Bible? It is not my intention to meet this query with a

general reply. My wish is to supply a *particular* answer, in other words, to draw upon the text for an answer. Now, God sets Himself forth as "the fountain of living waters." His estimate of Himself is high, but not too high. He does not speak of Himself as a stream or reservoir of water. He is a *fountain*, and not merely a fountain among other fountains, but *the* fountain. If there be other fountains, they spring from Him; and He casts them completely into the shade. He is not content with representing Himself as the fountain of waters. He applies the epithet "living," to the waters that issue forth from Him. He is a fountain that is ever gushing. There is no exhausting of Him. He never fails those who come to Him to drink. If the inhabitants of a besieged town had their choice, would they prefer a reservoir, no matter how capacious, to a strong, free, flowing fountain? They would be fools if they did. A fountain sends forth a sparkling cooling stream summer and winter; but a reservoir is soon emptied. Besides, there is an immense difference between the water that is taken from a reservoir and that which is drawn from a fountain. The water which is taken from a fountain is peculiarly fresh, pure, sweet, and wholesome. For ages the angels have been enjoying God. Has He become distasteful to them? Has He ceased to be of service to them? The longer they continue in contact with Him, and the deeper they drink into Him, the surer do they feel that He is "the fountain of living waters." What God is at one time to his moral children, He is at another. The waters that flow from Him never grow stale and flat. They are living and life-giving. They undergo no change for the worse. This language—"the fountain of living waters"—is, of course, figurative, and on that account all the more beautiful and expressive. The grand idea which they suggest is—*That God alone can satisfy individuals and communities.* Creatures are good and useful. To speak against them amounts to a speaking against God. As things are, we cannot do without them.

Earth is not a superfluous gift. We require light and air; we require bread and human society, and a multitude of other things; but creatures are not *absolutely* needed. If God chose, He could dispense with them. To support us He is not tied to bread. So long as He wills us to live, we can't die. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Assuredly, it is not in creatures to satisfy us. They yield us more or less pleasure; and it would ill become us to despise them; but we have a mind above them. Deal with them as we may, they leave us unsatisfied, as all must acknowledge who have restricted themselves to them. We were made for God, and till we find Him, there is a void within. He is "the fountain of living waters," and besides Him there is no fountain. Thirst has an injurious effect upon the body's life, beauty, health, and strength, and is a most painful sensation. Well, what do the thirsty need? Lead them to a bubbling fountain, and they are satisfied. A draught from it acts upon them like magic in the way of reviving, refreshing, and strengthening them; and what water is to the thirsty, that is God to men. The created universe cannot satisfy us; but God can. There is nothing greater or better than God for which the soul of man can crave; and whosoever comes to God to have his necessities met, or his thirst quenched, is certain to make the grateful discovery that there is in God for him an exhaustless and suitable supply. God knows what He is, relative to man; and if He has described Himself as "the fountain of living waters," it is vain for us to think that we can ignore Him, and prosper. I repeat, there is but one Fountain of living waters—one Being that can satisfy us, and to refuse to avail ourselves of Him, is to covet an eternity of thirst. The second thing claiming notice is—

II. THE TWO EVILS WITH WHICH JUDAH IS CHARGED. The first evil is *desertion of God*. "They have forsaken me, the fountain of living waters." To forsake God in any physical

sense, in the sense in which birds sometimes forsake their nests, and children home, is impossible. We can put local distance between us and our fellow-creatures, but not between us and God. We may as well try to run away from earth and sky as from God. His essential presence fills the immensities of time and space ; so that He is as near us one hour as another—in one place as another. The fallen angels are not farther away from God physically than they were previous to their expulsion from heaven. He besets them behind and before. The forsaking referred to is departure of a *moral* kind, or *departure in thought and affection*. This species of departure from God was possible to the inhabitants of Judah. Like ourselves, they were morally free. They might either think about God or not, either love Him or not, either trust in Him or not, either do his will or not, either seek their happiness in God or not ; and how did they act ? It seems that the departure from God which we have characterized as possible, became actual. God did not turn his back on them ; but they deserted Him, and in deserting Him they “forsook the fountain of living waters.” God is never the first to forsake his creatures. His forsaking them is the result of their moral abandonment of Him. It was due to God that the inhabitants of Judah should exercise faith in Him—confide in Him—set their affections upon Him, and obey his commandments. This conclusion is inevitable, if we admit that God is “the fountain of living waters.” But what they should have done, they did not. They forsook Him as a people, and in forsaking Him they committed an *evil*. They neither did God nor themselves justice. Morally, they backslided from Him—dismissed Him from their minds and hearts, and lapsed into a state of sin and idolatry. Instead of seeking their happiness in God, they began to seek it in other objects. We do not aver that in forsaking God they realised that He was in relation to them “the fountain of living waters ;” but such was the fact. They could not do without Him. To desert Him was to

plunge into misery, or subject themselves to the horrors of thirst. Nevertheless, they forsook Him; and Judah's departure from God teaches that it is possible for us to forsake God; nor do we behold it in its true light unless we regard moral desertion of God as an evil. What God pronounces an evil must be an evil. It is criminal to forsake God; and, as we would expect, it is as injurious as it is criminal. It does not follow from what is said in the verses which we are endeavouring to expound, that the inhabitants of Judah had *without exception* forsaken God in the days of Jeremiah. We should suppose that there were some among them with whom God continued to be an object of faith and worship. All that is meant is that *as a nation* they were guilty of moral departure from God.

The second evil is *attempting to find a substitute for God*. "And hewed them out cisterns, broken cisterns," &c. These two evils go together. The one naturally leads to the other. Those individuals and nations that are chargeable with forsaking God, are always chargeable with attempting to find a substitute for God. Man has been well defined a *religious animal*. Capable of worship, there is in him a tendency to worship. The religious is perhaps his strongest instinct. There is something which men of the world ever supremely fear and love, to which they look and pray in times of danger and distress, and on which they lean for happiness. Accordingly, when we cease to worship God—the right object of worship—there is not with us an end of all worship. There is merely a change of worship. Wrong objects are put in the place of God—ourselves, or heroes, or idols. Man is not competent to the supply of his own wants, and he knows it. He cannot rid himself of the consciousness of limitation and dependence. He has to go out of himself for happiness. Hence, when he departs from God, he precipitates himself on a variety of objects, and devotes himself to a variety of pursuits, with the view of indemnifying himself. He no sooner forsakes "the fountain

of living waters," than he sets about the manufacture of *cisterns*. He busies himself to make up for the loss of God by turning to something else. We might point to Judah as an illustration. When she committed the evil of forsaking God, she fell into another evil—she had recourse to idols. Finding that she could not dispense with "living waters," and that she could not be a fountain to herself, she took to the digging of cisterns; and this is the course that is invariably adopted. Nothing will do for those who renounce God, but trying their hand at cistern-making. Those who choose God as their Master and portion, do not concern themselves about the hewing out of cisterns. They do not need, for God is "the fountain of living waters;" but those who forsake God, must either hew out cisterns, or patiently bear their thirst. They are driven to exert themselves in order to the discovery of a substitute for God; and are they successful? No. One cistern may be larger than another, or differ from another in shape, or other respects; but the best cisterns are leaky. Water may be poured into them, but, alas! they let it through. Whatever may be thought of them by the maker, they fall infinitely short of God, "the fountain of living waters." No number of creatures can be a substitute for God. Pile up finites as we may, they never swell into the Infinite; and nothing less than the Infinite satisfies us. God's judgment is unerring; and how does He in the text express Himself concerning the cisterns at which Judah, after forsaking "the fountain of living waters," sought to quench her thirst? He calls them "*broken cisterns*;" and so far were they from being a fountain of living waters, that the choicest of them were incapable of holding water. Creatures, in their own place, are all very well; but thrust into the place of God, they are good for nothing. Not even by torturing them, can we wring satisfaction out of them. An idol is nothing. Thousands of idols are no better than a string of ciphers, whereas God is the grandest of all realities. The third thing claiming notice is—

III. THE SUMMONS TO ASTONISHMENT ADDRESSED TO THE HEAVENS. "Be astonished," &c. It is an interesting circumstance that a summons very similar to this was sent forth from the prophet Isaiah, and indicates one of two things, either that Jeremiah was an imitator of Isaiah, or that both "spake as they were moved by the Holy Ghost." In Isaiah i. 3, is found the summons to which I refer, "Hear, O heavens; and give ear, O earth," &c. Were a fountain of living waters and a leaky cistern put before a person suffering from thirst, it would excite wonder were he to prefer the cistern to the fountain. We would be strongly tempted to call in question his sanity.

Were a youth to leave a happy home—to forsake a father well able to provide for, protect, school, guide him, and advance his temporal and spiritual interests, how would we feel on being introduced to him as a deserter from home? We would look on him with no small measure of pity and surprise; and how can we help being affected with the profoundest astonishment when with the mind's eye we contemplate an intelligent and free creature turning his back upon God? Is there anything to justify moral departure from God? Can an intelligent creature be a God to himself? Are there other fountains of living waters to which he can repair, and slake his thirst? No. To go away from God is to go away from happiness into misery—is to insult God; and if He be against us, it matters not who or what is for us. We may grasp at creatures; but what are they? Can they satisfy the mind? Ah, no! They are "broken cisterns," and cannot hold so much as one drop of water to cool the soul's burning tongue. It is, therefore, marvellous—mysterious—that creatures, endowed with reason, heart, conscience, and free-will, should forsake God. Account for it on what principles we may, the thing is astounding in the extreme; and it is more astounding still that Judah's inhabitants should have voluntarily and deliberately given up the "only living and true God" for idols! How melancholy

that they should have so acted ! When we consider the extent to which God had revealed Himself to them, his providential dealings with them, the special blessings and privileges bestowed upon them, it cannot but strike us as passing strange and sad that they should have forsaken God, and done their utmost to provide themselves with a substitute. Yet, they committed as a nation these two evils, and in the estimation of God the commission of them was enough to silence and darken the heavens above them. Jeremiah, consequently, could not refrain from summoning the heavens to the exercise of a great astonishment, and the assumption of a desolate aspect over Judah's base and unjustifiable apostasy. "Be astonished, O heavens," &c. ; and if the prophet's summons to the heavens to grow pale and shudder at the two evils committed by Judah did not overwhelm the inhabitants with a sense of their guilt, fill them with terror and remorse, and turn them from their idolatrous practices, we must own that it was well calculated to do so.

If, my readers, you have forsaken God, and gone a-digging cisterns in which water will not abide, as you undoubtedly have, think not lightly, and speak not lightly of your moral departure from God. The shame, folly, and wickedness of it, for the simple and sufficient reason that God is "the fountain of living waters," baffle conception on our part. That creatures made in the image of God should desert Him is an event to set the heavens a-shuddering, and make them from that moment go into mourning during the whole term of their natural existence. Think not, speak not lightly of it. Its awfulness is known to no one but God ; and I call on you to rejoice that though you have departed from God, return is possible. God wants you back. For his glory and your benefit He wants you back, and He is using means to bring you back. Had He not wished the return to Himself of the inhabitants of Judah, He would not have sent Jeremiah the prophet to thunder in their ears after this fashion—"Be astonished, O heavens," &c. The strongest

proof of all that He tenderly compassionates you, and wishes you to find your way back to Him is the fact that He has provided you with a Saviour, or laid a way from your very feet back to his bosom and arms. Whose words are these—"I am the way, and the truth, and the life : no man cometh unto the Father, but by me?" Christ's own words. Have done, then, with digging cisterns that fall to pieces as soon as made, and return to God by Jesus the way to the Father, and the way for all. Return for pardon, and you will get it. Return for purity and you will get it. Come back as the prodigal came back, impressed with your unworthiness, and the bitterness of sin, and resolved to serve God faithfully and eternally. Come back *so*, and how will God treat you? As a servant? Nay, but as a *son*. He will put a ring on your hand, and shoes on your feet. He will array you in the fair livery of heaven, and celebrate your return with a fitting and splendid feast. In short, He will give you a most cordial reception ; and the longer you stay with Him, under his protection, and in his service, the less inclined will you be to dispute it, that He is "the fountain of living waters."

G. CRON.

EDUCATION.

A few miles above Montreal, the two great convergent rivers of British America, the St. Lawrence and the Ottawa, meet. The St. Lawrence is a pure stream, of a peculiar light blue colour ; the Ottawa is dark, as if it were tinged by moss in its way. After their meeting, the two rivers run side by side a few miles, each occupying its own half of one broad bed ; but gradually the boundary line disappears, and all the waters are mingled in one vast homogeneous flood. Although the life of the inhabitants below depended on preserving the pure cerulean hue of the St. Lawrence, it could not possibly be preserved ; all the might of man cannot prevent the Ottawa from tinging the united waters with its own dark shade. Unless the darkness can be discharged from its springs, that great affluent will effectually dye the main river in all its lower reaches. Behold the picture of the process by which the neglected children of our unsaved brother, meeting our own at a lower point in time's rolling current, will blot out the distinction which is now maintained. Behold the roll lifted up in our sight to prevent the neglect now, or punish it hereafter ! The dark cellars in which ignorant, vicious, godless parents, now pen their hapless brood, are the springs which feed a mighty river.

W. ARNOT, D.D.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil. — (2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur. — (3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning. — (4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT: *A Theological Difficulty, a Haughty Impiety, an Earnest Prayer, and an Exultant Faith.*

“Why standest thou afar off, O Lord?

Why hidest thou thyself in times of trouble?

The wicked in his pride doth persecute the poor:

Let them be taken in the devices that they have imagined.

For the wicked boasteth of his heart's desire,

And blesseth the covetous, whom the Lord abhorreth.

The wicked, through the pride of his countenance, will not seek after God:

God is not in all his thoughts,

His ways are always grievous:

Thy judgments are far above out of his sight:

As for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved:

For I shall never be in adversity.

His mouth is full of cursing, and deceit, and fraud;

Under his tongue is mischief and vanity.

He sitteth in the lurking-places of the villages:

In the secret places doth he murder the innocent:

His eyes are privily set against the poor.

He lieth in wait secretly as a lion in his den:

He lieth in wait to catch the poor :
 He doth catch the poor, when he draweth him into his net.
 He croucheth, and humbleth himself,
 That the poor may fall by his strong ones.
 He hath said in his heart, God hath forgotten :
 He hideth his face ; he will never see it.
 Arise, O Lord ; O God, lift up thine hand :
 Forget not the humble.
 Wherefore doth the wicked contemn God ?
 He hath said in his heart, Thou wilt not require it.
 Thou hast seen it ;
 For thou beholdest mischief and spite, to requite it with thy
 hand :
 The poor committeth himself unto thee :
 Thou art the helper of the fatherless.
 Break thou the arm of the wicked and the evil man :
 Seek out his wickedness till thou find none.
 The Lord is King for ever and ever :
 The heathen are perished out of his land.
 Lord, thou hast heard the desire of the humble :
 Thou wilt prepare their heart,
 Thou wilt cause thine ear to hear ;
 To judge the fatherless and the oppressed,
 That the man of the earth may no more oppress."—Psa. x.

HISTORY.—This psalm has no prefatory title. The Septuagint has joined it to the ninth as a continuation. The resemblance in some of the sentiments and expressions of both have led some expositors to the same conclusion. Others, however, regard the psalm as occasioned by the massacre of the priests at Nob. "And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword." (1 Sam. xxii. 18—19.) If this be the occasion of the production, which I think is highly probable, it is not a little remarkable that in it David should express himself so strongly against wickedness when he himself at the time had been guilty of a gross immorality. At Nob he had spoken a lie, and at Gath he had acted one. Great sinners are often great censors ; the good man who has been tempted to commit a sin, frequently becomes under its influence most severe against the sins of others.

ANNOTATIONS.—" *Why standest thou afar off, O Lord?*" Supposing that the sacrifice of all these priests at Nob was the occasion of this psalm, the appeal means, "Why dost thou not interpose?" The non-intervention of God presented to the writer's mind, the idea of a distant and concealed Deity, one who stood aloof and was hidden.

"*The wicked in his pride doth persecute the poor : let them be taken in the devices that they have imagined.*" The meaning of this is,

"The wicked in his pride doth inflame the poor, they are taken in the devices he hath imagined." "Inflamed" is the proper and literal word here, not "persecuted." Wicked Doeg had inflamed Ahimilech the priest, etc.

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Some render the verse thus: The ungodly maketh boast of his own heart's desire, the covetous man renounceth and despiseth Jehovah. Alexander says this seems to be the description of the last stage of corruption, in which men openly defend or applaud their own devices, and impiously thank God for their dishonest gains and other iniquitous successes.

"The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts." "All his thoughts," an expression including not merely his opinions, but his plans and purposes. The language of his life is that he has no God.

"His ways are always grievous." For "grievous" some substitute "strong," others "prosperous." The idea evidently is, that in a worldly sense an ungodly man seems often secure and successful.

"Thy judgments are far above out of his sight." So sensuous and secular is he that he takes no account of God's claims, they never break on the horizon of his soul.

"As for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity." The words express his contempt for all opposing. He defieth them, and his heart says, Tush! I shall never be cast down, there shall never any harm happen to me! A stronger representation of the sinner's proud, defiant, self-reliant spirit, cannot be easily constructed.

"His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity." The following is a truer rendering: Of cursing his mouth is full, and deceits and oppression. Under his tongue trouble and iniquity. His language is imprecatory, false, cruel, and injurious. "Under his tongue," the reference is to the poison of serpents, which is under the tongue.

"He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor." "Sitting" implies patient waiting for his victim. "Lurking-places," the haunts of robbers and murderers. "He sitteth in the lurking places of the villages; yea, privily in his lurking-dens doth he slay the innocent."

"He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones." Here is maliciousness working by cunning. Here is the craft of the hunter and the force of the lion."

"He hath said in his heart, God hath forgotten: he hideth his face; he will never see it." The spirit of this seems to be, Tush! God is regardless of our conduct.

"Arise, O Lord: O God, lift up thine hand: forget not the

humble." Arise, Jehovah! Almighty, raise thy hand! Forget not sufferers. The haughty and heartless impiety expressed in the preceding verses is here made the ground of an importunate petition, Raise thy hand! Exert thy power! Up, Jehovah! O God, lift up thine hand!

"Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it."—Why should men be so impiously atheistic?

"Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee: thou art the helper of the fatherless." These words express the writer's confidence in God's complete knowledge of the actions of the wicked, and his fatherly regard for all his suffering children.

"Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none." This may either mean, Thou wilt utterly destroy the wicked man and his wickedness, or thou wilt so thoroughly punish his wickedness that there shall be nothing more left to punish.

"The Lord is King for ever and ever." Jehovah is King for ever and ever.

"Let the heathen perish out of his land." Nations flourish and fade, come, advance, and perish. But thou, Jehovah, King, for ever.

"Lord, thou hast heard the desire of the humble." The desire of the meek thou hast heard, Jehovah. This means merely their desire was accomplished.

"Thou wilt prepare their heart, thou wilt cause thine ear to hear." Thou wilt settle or confirm their heart, to establish it in all its purposes.

"To judge the fatherless and the oppressed." This clause seems properly to form a part of the preceding verse. Thou wilt incline thine ear to judge, etc.

"That the man of the earth may no more oppress." Man of the earth, frail man springing from the earth, supported by the earth, returning to the earth. Some render it thus: That the men of the earth be no more exalted against thee.

ARGUMENT.—In this psalm the writer First: *Complains of God's apparent neglect and of the malice of his enemies.* (Ver. 1—11.) Secondly: *He invokes the removal of both these subjects of complaint.* (Ver. 12—15.) Thirdly: *He expresses the most confident assurance that his prayer will be heard and answered.* (Ver. 16—18.)

HOMILETICS.—Looking at the whole psalm homiletically it exhibits four subjects for reflection. (1.) *A Theological difficulty.* (2.) *A haughty impiety.* (3.) *An earnest prayer.* (4.) *An exultant faith.* Here we have—

I. A THEOLOGICAL DIFFICULTY. "Why standest thou afar off, O Lord? Why hidest thou thyself in time of trouble?"* Some great enormity was now under

* See homily on this text, vol. iii., third series, p. 121.

the eye of David. Whether it was the destruction of the priests by Doeg, or some other enactment of human wickedness, cannot be determined with certainty, nor does it matter. David had many such scenes; so have all men—scenes in which human wickedness inflicts torture and misery upon the innocent and the useful; such scenes have a tendency to suggest to a devout spectator that God is *distant* and *indifferent*. Even Christ felt this. “Why hast thou forsaken me?” Where is God that He should allow such enormities to be perpetrated? The Governor of the universe seems to stand afar off, and hide Himself. Now the *non-intervention* of God in such cases has been a theological difficulty with thoughtful men in all ages. Why does He not interfere? Why does He allow the Doegs, the Herods, the Neros, the Napoleons, to work out their fiendish plans? Why? Whilst we may not give a satisfactory solution, there are three facts that are helpful under the difficulty.

First: *God respects that freedom of action with which He has endowed man.* He has made man a free agent, and He treats him as such, notwithstanding his depravity. He will not coerce; He will not dishonour the principles of liberty that He has impressed upon the soul. He will allow the sinner to work out his wickedness.

Secondly: *The sufferings which the wicked inflict upon the good are often disciplinary.* Trials strengthen the principles of the good. The storms of persecution have often deepened the roots of faith and love.

Thirdly: *A period of retribution is to succeed the present economy.* There is a great settling day in the future—a day when the great Judge will balance all human accounts. “For all these things God will bring thee to judgment.”

II. A HAUGHTY IMPIETY. “The wicked in his pride doth persecute the poor. Let them be taken in the devices that they have imagined,” &c. (Ver. 2—11.) We have a haughty impiety presented to us in these verses in two aspects.

First: *In its conduct towards men.* (1.) It is cruel. “The wicked in his pride doth persecute the poor.” And in the 7th verse his mouth is spoken of “as full of cursing,” &c. A haughty impiety is generally associated with a

heartless cruelty. (2.) It is fraudulent. His mouth is not only full of cursing, but of "deceit and fraud." Also "he sitteth in the lurking places of the villages." Wickedness carries on its design by low cunning and craft. (a.) In its speech. His speech is false and deceptive. (Ver. 7.) (b.) In practice. "He sitteth in the lurking places," &c. (Ver. 8.) "He lieth in wait secretly as a lion." (Ver. 9.) "He draweth them in his net, and he croucheth and humbleth himself." (Ver. 10.) Strong figures these to represent the low cunning of impiety. Sin is essentially crafty. Here we have haughty impiety represented,

Secondly: *In its conduct towards God.* There are three awful attributes of impiety in relation to God in these verses:—(1.) An expressed contempt for the Eternal. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." The idea seems to be, he rejoices in the success of his wicked plans, and mockingly ascribes his success to Jehovah. This is almost the last stage of depravity. (a.) It is bad to do a wicked thing. (b.) It is worse to rejoice in its accomplishment. (c.) It is worse still to ascribe its success to Jehovah. (2.) A practical disregard for the Eternal. "The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts." He is without God. "The fool hath said in his heart there is no God." A soul without God, a planet without a sun! (3.) An awful calumny on the Eternal. "He hath said in his heart, God hath forgotten me." God forgetting!—immutable intelligence ceasing to know; God not seeing!—Omniscience allowing aught to elude its vision. Such is a sketch which these verses present of a haughty impiety.

III. AN EARNEST PRAYER. "Arise, O Lord; O God, lift up thine hand." (Ver. 12—15.) "Arise!" As if the suppliant felt that the Eternal was in a state of rest and repose. What he prays for is that God's non-intervention would cease—that He would speedily interpose. Here is a prayer for two things:

First: *A merciful interposition on the part of the good.* "O God lift thine hand; forget not the humble. Distressed saints who are suffering under the treatment of the wicked who condemn God, should always be the subject of

earnest prayer. Piety ever breathes its prayers to heaven for such. How grand was Milton's prayer for persecuted saints :—

“Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipt stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. The moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who, having learn'd thy way,
Early may fly the Babylonian woe.”

Secondly: *A righteous interposition on behalf of the wicked.* “Break thou the arm of the wicked and the evil man, seek out his wickedness till thou find none.” “Break thou the arm” means, destroy thou the power of the wicked—strip the wicked of the power to injure the good. “Seek out his wickedness till thou find none.” This may mean one of two things—either annihilate him, destroy him altogether (Psa. xxxvii. 36), or punish him to such an extent that there shall be no wickedness left in him to punish. We cannot justify this part of the suppliant's prayer. David's prayers were often as imperfect as were many parts of his conduct.

IV. AN EXULTANT FAITH. “The Lord is King for ever and ever,” &c. (Ver. 16—18.) The faith here seems to have been in three things relating to God,

First: *In the perpetuity of his kingdom.* “The Lord is King for ever and ever, the heathen are perished out of his land.” Perhaps by the heathen here he refers to nations that once occupied Palestine, and who had gone not only from the theatre of life, but almost from the page of memory. Whilst these heathen kingdoms had gone, the divine kingdom survived, and would continue for ever. “The Lord is King for ever.” Well may all rejoice in the imperishableness of the Divine government. “His kingdom is an everlasting kingdom, and his dominion throughout all generations.”

Secondly: *In his attention to human entreaties.* "Lord, thou hast heard the desire of the humble." He is a prayer-answering God. "Ask, and ye shall receive," &c. None who truly seek Him, will ever seek Him in vain.

Thirdly: *In his vindication of the right.* "To judge the fatherless and the oppressed, that the man of the earth may no more oppress." The wicked man is in a special sense "the man of the earth." Not only has he sprung *from* the earth, does he live *by* the earth, and does he return *to* the earth, but he is earthly in soul. He lives not only *by* the earth, but *for* it. The earth bounds his sympathies and his hopes; "*he minds earthly things.*"



A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Iona, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Aspects of the True Gospel Ministry.*

"For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my know-

ledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory."—Ephes. iii. 1—13.

ANNOTATIONS.—“*For this cause.*” What cause? Undoubtedly the preaching of the doctrine that the Gospel was for the Gentiles, that they, through it, were made fellow-citizens of the saints and of the household of God.

“*I Paul, the prisoner of Jesus Christ*” (ἐγὼ Παῦλος). Amidst the diversity of opinion of the meaning of this clause, the sense seems to me to be this,—For this cause (the cause of preaching the Gospel to the Gentiles) I Paul am the prisoner of Jesus Christ. I am a prisoner, but my imprisonment is not for any crime, but for this cause. I am not the prisoner of any human conqueror or king, but I am the Lord’s prisoner.

“*For you Gentiles.*” The apostle was a prisoner now in Rome simply because the Gospel was a Gospel for the Gentiles. (See Acts xxii. 21—23.)

“*If ye have heard of the dispensation of the grace of God which is given me to you-ward.*” Paul was a most digressive writer. His Christian enthusiasm often threw him off from the line of thought on which he had started. Here is a manifest instance of it. What has this sentence to do with the first expression, “For this cause”? Nothing. He comes back to this in the fourteenth verse, “For this cause I bow my knees,” &c. Ellicott’s translation of this is, “If indeed ye have heard of the dispensation of the grace of God which is given me to you-ward.” The word εἰγε, here rendered *if*, does not necessarily express doubt; the apostle could have had no doubt that the Ephesians knew right well that he was an apostle to the Gentiles. The word dispensation, *οἰκονομία*—economy—is in Luke xvi. rendered “stewardship.” Paul is here referring to his office, the office of dispensing as a steward the grace of God to the Gentiles.

"How that by revelation he made known unto me the mystery." The mystery—namely, the preaching of the Gospel to the Gentiles—was made known to the apostle by a revelation from heaven. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. i. 12.) The revelation was made to him on the road to Damascus. "I have appeared unto thee for this purpose," &c. (Acts xvi. 18.)

"As I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ." To what epistle of his the apostle here refers is not known. Probably the document is lost; our Bible does not contain all the writings of the inspired men. The object, however, of this Epistle is, he says, that ye should understand this mystery concerning which he goes on to speak.

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." The following is Ellicott's version: "Which in their generations was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the Spirit; to wit, that the Gentiles are fellow-heirs, and of the same body, and joint-partakers of the promise in Christ Jesus through the Gospel." The mystery of the call of the Gentiles (of which Paul speaks here) was not unknown to the Old Testament prophets (Isa. lvi. 6, 7; xlix. 6). But they did not know it with the same explicit distinctness "as" it has been now known (Acts x. 19, 20; xi. 18—21). They probably did not know that the Gentiles were to be admitted without circumcision, or that they were to be on a level with the Jews in partaking of the grace of God. The gift of "the Spirit" in its fulness was reserved for the New Testament that Christ might thereby be glorified. The epithet "holy" marks the special consecration of the New Testament "prophets" (who are here meant) by the Spirit, compared with which even the Old Testament prophets were but "sons of men." (Ezek. ii. 3, and elsewhere.) Translate, "That the Gentiles are," &c., "and fellow-members of the same body, and fellow-partakers of the (so the oldest MSS. read, not 'His') promise, in Christ Jesus (added in the oldest MSS.) through the Gospel." It is "in Christ Jesus" that they are made "fellow-heirs" in the inheritance of God: "of the same body," under the Head, Christ Jesus: and "fellow-partakers of the promise" in the communion of the Holy Spirit." (*Portable Commentary.*)

"Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." (1.) Paul's apostleship to the Gentiles was a gift of grace—a precious gift. (2.) It was a gift of grace which came to him through the power of God in his conversion—"by the effectual working of his power." He was converted not by his own native inclination, not by his own unaided efforts, but by the energy of God's power.

"Unto me, who am less than the least of all saints, is this grace given, that I

- should preach among the Gentiles the unsearchable riches of Christ.*" "Less than the least." "The word here used, ἐλαχιστοτέρω, does not occur elsewhere in the New Testament. It is a comparative made from the superlative. Similar expressions are found, however, in later Greek writers." The word means here, who am *incomparably* the least of all the saints. Though God had forgiven Paul, he had not forgiven himself for persecuting the saints; the thought of this never ceased to humble him. "The unsearchable riches of Christ." The treasures of Christ's grace are inexhaustible, unexplorable; they are past finding out.
- "*And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*" Instead of *fellowship* read *economy* or *dispensation*. The idea is to enlighten all on the great subject of this mystery. What is the mystery here? Is it the salvation of the Gentiles to which Paul refers in the preceding verses, or the salvation of man at all? Some think the latter is referred to. Paul's mind is evidently taken up with the salvation of the Gentiles. And God's purpose of saving the Gentiles was hid in His mind from the beginning of the world.
- "*To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.*" If "all things created by Jesus Christ," mentioned in the preceding verse, means the universe, which I am disposed to question, then this passage would teach—First: That the universe has been created in order to manifest to celestial intelligences, principalities, &c., the manifold—greatly diversified—wisdom of God in the redemptive economy of Jesus Christ. Secondly: That the Church—all the true disciples of Jesus Christ—is the grand medium through which this manifold wisdom is revealed to celestial intelligences. There are those who maintain that the verse teaches these wonderful truths. We are inclined to agree with Hodge, that it is not the design of the creation that is spoken of, but the design of the revelation of the mystery of redemption. It means that God sent Paul to preach the Gospel "in order that what had been so long hid might now be made known." The natural connection of *να*, therefore, is with the verbs εὐαγγελισσασθαι and φωτισαι, which express the main idea in the context. "Paul," says Olshausen, "contrasts the greatness of his vocation with his personal nothingness, and he therefore traces the design of his mission through different steps. First, he says, he had to preach to the heathen; then, to enlighten all men concerning the mystery of redemption; and both, in order to manifest even to angels the infinite wisdom of God."
- "*According to the eternal purpose*" (Κατὰ πρόθεσιν τῶν αἰώνων). "According to the purpose of the ages." All this was arranged according to an eternal plan.
- "*In whom we have boldness and access with confidence by the faith of him.*" Ellicott renders this verse, "In whom we have our confidence and boldness through our faith in him."
- "*Wherefore I desire that ye faint not at my tribulations for you, which is*

your glory." Faint not; not lose heart; not be discouraged on account of my trials, which afflictions tend to your honour and welfare.

HOMILETICS.—Homiletically, this whole passage, in which there are many digressions and involved utterances, may be regarded as exhibiting a TRUE GOSPEL MINISTER IN THREE ASPECTS: as the *subject of vicarious suffering*, the *recipient of divine ideas*, and as the *messenger of redemptive mercy*.

I. THE SUBJECT OF VICARIOUS SUFFERING. Paul speaks of himself as a "prisoner of Jesus Christ *for you Gentiles*," and in the 13th verse he says, "My tribulation *for you*." As an apostle, Paul's sufferings were great, elsewhere he gives a brief catalogue of them (Corinthians, &c.), but all his great sufferings as an apostle were *vicarious*, they were for the men he endeavoured to help. "All for you Gentiles." We offer three remarks concerning his *vicarious* sufferings, as a true Gospel minister.

First: *They were intense*. What agony of mind is involved in the expression, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." * According to Dean Alford, Dr. Wordsworth, Professor Plumptre, Jowett, and our best critics, this means such an agonizing desire for the salvation of men as would prompt the most terrible sacrifices to accomplish it. In another place he represents his state of mind as a *parturition* distress. "I travail in birth again." Again, "I suffer trouble, as an evil doer, even unto bonds." And again he says, "I endure all things for the elect's sake, that they may obtain the salvation that is in Christ Jesus." (2 Tim. ii. 9.) Every true Gospel minister knows something of this intense spiritual suffering for others. What solitudes, disappointments, wrestlings of soul has he! So intense was the desire even of Moses for the good of others, that he said, "If thou wilt forgive their sins;—if not, blot me, I pray thee, out of thy book which thou hast written." (Exod. xxxii. 32.)

Secondly: *They were voluntary*. Human society is so organised that a certain amount of *vicarious* suffering comes on all men, irrespective of their choice, and even contrary to their choice. The innocent suffers for the guilty, children suffer on account of

* See HOMILIST, vol. ix., third series, page 282.

the sins of their parents. The present generation groans under the burdens of the past. But the vicarious sufferings of Paul, as a minister, were *voluntary*, he entered into them freely. The love of Christ constrained him to put himself in the place of suffering men, and to feel with them and for them. Hence he says, "Who is weak, and I am not weak? who is offended, and I burn not?" (2 Cor. xi. 29.)

Thirdly: *They were Christ-like.* Whilst there are points which mark the vicarious sufferings of Christ both in their nature and amount from the vicarious sufferings of those of his ministers, yet there are points of agreement which are worthy of our notice. That such correspondence exists is suggested by the similarity of Scripture-language by which both are set forth. Both are represented as *endured for sinners and in order to their salvation*. Indeed, Paul speaks of his whole life as a sacrifice. (Phil. ii. 17.) Two points of analogy are especially worthy of remark. (1.) Both partook of intense *grief* on account of human sins. Christ's grief on account of sin was intense in agony, as well as fathomless in amount. "O Jerusalem, Jerusalem," &c. Paul participated to some extent in this feeling. "Of whom I tell you even weeping, they are enemies of the Cross of Christ." In truth, the vicarious sufferings of all genuine ministers partake of this. Even those of the Old Testament felt it. Jeremiah says, "O that my eyes were fountains of waters," &c., and David, "I beheld the way of transgressors and was grieved." (2.) Both partook of an intense *anxiety* for man's salvation. To restore man to the knowledge, image, and fellowship of God was the one great object of Christ. For this He laboured, for this He agonized, bled, and died. This was Paul's great aim. "For though I be free from all men, yet have I made myself a servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." (1 Cor. ix. 19—26.) And in another

place he says, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (1 Cor. x. 33.)

Now my position is that this *intense, voluntary, Christ-like, vicarious* suffering, not only ever characterises the history of every genuine minister of Christ, but is an essential qualification for the office. Paul felt that his great efficiency in the work depended upon his proximation to Christ in the amount of his vicarious sufferings. What else did he mean when he said, "I, Paul, rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body, which is the Church." (Col. i. 24.)

(To be continued.)



Germ of Thought.

THE BYEWAYS OF THE BIBLE.—No. X.

SUBJECT: *Joshua's Retrospect.*

"Not one thing hath failed."—Josh. xxiii. 14.

Analysis of Homily the Eight Hundred and Seventy.

THERE are certain occasions in life when it is irresistibly natural to look back. After climbing a difficult ascent, or concluding a tedious negotiation, or even winding up a long and troublesome letter, we like to take a final view of the whole. Joshua, the great Captain of Israel, was in a similar position at this time. He had arrived at the culminating point of his mission. God had given him not only victory, but the completest results of it, too. The enemies of Israel had been so crushed by him as to be unable even to disturb them; and had been so a long time. (See ver. 1.) Not till then were the usual infirmities of old age allowed to touch him. Not till he had fully gained

the summit, and had rested there for a certain season, was he permitted to begin his descent.

In looking back, at this particular juncture, in the presence of all Israel, at his experience of the past, there are three things which Joshua seems to have had much impressed on his mind, viz., I. The largeness of God's promises; II. The steadiness of God's purposes, and III. The completeness of God's work. Let us dwell upon them in order.

I. THE LARGENESS OF GOD'S PROMISES. The time had been (and Joshua remembered it) when the people he governed had been little more than a collection of slave-gangs. Like the negro populations of slave-holding countries in the last generation at their worst, such had been the condition of Israel in Egypt. No requirement had been too unreasonable, no enactment too cruel, for those who had them in their power. At that same time, however, in a neighbouring country, a land covered with fortresses natural and artificial, seven warlike nations lay encamped. Between the two countries lay a mountainous wilderness, waterless, pastureless, roadless, only suitable apparently for men's graves. To bring Israel out of that prison-land, through that death-land, into triumphant possession of that fortress-land, is what God's promise undertook. If some great leader had undertaken, some years back, to emancipate the negroes of the Southern States of America, to conduct them over the broad Atlantic, and make them owners and masters of military and imperial France, he would scarcely have promised any more, allowing for the difference of the times.

And so it is, we may notice in passing, with all the promises of God's word. They are "exceeding great and precious." To each individual believer, for example, it is promised, that, out of the direst bondage, through innumerable and fearful perils, and over the deadliest opposition, he shall secure an inheritance incorruptible and undefiled. In the same way of that invisible church of which every such individual believer is a constituent part. The promise finds the Christian community a "sect everywhere spoken against," and its most eminent teachers regarded as "the offscouring of all things." (1 Cor. iv. 9—13.) The promise undertakes to make Christianity at the last the most glorious

thing on the earth ; and its true professors, let them be opposed by who will, the open rulers of the world to come, the conquerors of all other conquerors, even "kings and priests unto God." Great, as we have seen, was the contrast between Israel in Egypt and in Canaan. The contrast between the Church militant and triumphant is to be more wonderful still. But the words invite our attention to—

II. THE STEADINESS OF GOD'S PURPOSES. By a comparison of dates it appears, that Moses was thirty-six years of age when Joshua was born. When Joshua, therefore, knew Israel first, it was about the time of the first attempt of Moses to deliver his brethren. (Acts vii. 23—29.) This was the first attempt that we know of to put God's promise about Israel to the test. It resulted in apparent failure so complete, that the supposed deliverer, instead of delivering others, had himself to flee for his life. Is it not remarkable, then, that in that "hour of darkness," another child was being nurtured in Israel, who should by-and-by be the "minister of Moses" in effecting that very deliverance which seemed so desperate then, and should be himself the appointed officer for putting the top-stone on the whole ? Just when the promise appeared utterly forgotten, its final fulfilment was being planned. Just when the good seed appeared altogether perished, the labourers who were to gather in the harvest were being engaged.

The rest of the history to which Joshua looked back furnished other instances of like kind. When God afterwards sent Moses to Pharaoh, one of the first results was only to embitter the more the affliction of his people ; but this deeper shadow only gave greater brilliancy to the light of deliverance when it came. So the difficulties which environed them so closely before the Red Sea, were made the very means of delivering them once for all from the fear of Pharaoh as well as from Pharaoh himself. (See Exod. xiv. 13 and 30.) So the want of natural food and water in the wilderness led to supernatural supplies from God's hand. So even the forty years of protracted wanderings were to "do them good in the latter end." (Deut. viii. 2, 3 and 16.) Every fresh difficulty, in short, became a fresh deliverance ; every step backwards the means of a leap in advance ; and every appa-

rent disappointment an appointed help towards the end. Such was the tenacity, if we may say so, of God's purpose, in that upwards of a century of experience on which Joshua was looking back.

III. THE COMPLETENESS OF GOD'S WORK. If the promise was surprisingly large, and the purpose surprisingly steady, the result was in keeping. That was a grand and triumphant challenge contained in our text, a fit epilogue to so magnificent a drama, a kind of "receipt in full" for all that the promise had undertaken: "Ye know in all your hearts and all your souls that not one thing hath failed." So spake that well-known voice which had so often led them in battle. And now, as they stood gathered together around their great chief, once slaves but now a nation of nobles, once fugitives but now lords of the land, their wanderings over, their "warfare accomplished," the last sound of battle long hushed, all fear of attack passed away, and their glorious tabernacle upreared on their own mountains as a permanent habitation for Jehovah, there was but one response possible on their part to his solemn appeal. The very place, in fact, where they were standing, the very object of their assembling, every sight and sound around them gave assent to his words. It was a miracle to be where they were, and as they were, at that time. That miracle God had promised. That miracle He had wrought. The happy "rest" and silence of the whole country was eloquent of this truth.

I apply the subject to the earnest expectations of the humble believer in Christ. You too are looking forward to the end of your wanderings, to the enjoyment of absolute rest, to perfection of spiritual condition, to the subjugation of every enemy, in a word, to complete conformity to your Lord. Be assured that the time is approaching when you shall look back in triumph upon all. This is difficult, doubtless, to realise. To hear about the "world to come," and that with interest and gladness, is one thing. To "taste its power" in this way is another. To gaze upon it as a picture is not difficult. To look into it as into a living landscape, as containing the very road which our feet are to travel, and as lit up by the sunshine, and swept by the air which we ourselves are to breathe and enjoy, this is, indeed, a

great difficulty, but a greater benefit, when achieved. It may help us perhaps to arrive at it, to meditate, as we have done, on our text. Let the example of this one promise teach us how to realise all ; and that, not alone because of God's faithfulness, but also because of the typical nature and character of the promise in question. What is Egypt but the world (Rev. xi. 8), its bondage that of sin, Canaan the heavenly inheritance, and Joshua a living prophecy (even by name) of Him who commands the Lord's host ? You, therefore, who rely truly upon Christ, and are led indeed by his Spirit, may behold in the serene joy of the text a faithful prefigurement of your own. "Not one thing hath failed." Whether the heavenly Joshua will really say this is uncertain ; but it is not uncertain at all, that He will never require to say it ; for every song you sing there will imply it ; every beaming countenance will reflect it ; every golden crown will attest it ; everything, in short, around you and within you will be saying the same thing. May the Saviour help us to believe this, and, by believing, to attain it !

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THE FOREIGN PULPIT. — No. IX.

SUBJECT : *The Syro-Phœnician Woman.*

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon," &c.—Matt. xv. 21—28.

Analysis of Homily the Eight Hundred and Eighth.

"**O** WOMAN, great is thy faith !" In this expression of the Saviour's wonder we all unite as we think of this woman. A faith revealing so much blended courage and humility, so much strength and patient perseverance, so much presence of mind and beautiful simplicity of heart is not only enviable, but reproofing ; who of us Christians can compare with this heathen ?

There are many glorious examples of faith in the kingdom of God, as Abraham, Jacob, etc. In Hebrews, chapter xi., you have a whole series of them, and they abound in the New Testament too ; but there is hardly another story in the history of the kingdom of God so peculiar, so attractive and stimulating, as this of the faith of the Syro-Phenician woman. Hence the exclamation of the Lord : “ O woman, great is thy faith ! ”

Wherein are we to seek the *peculiar greatness* of this woman’s faith ? In the greatness of the *hindrances* with which she had to contend, and which she overcame ; in the *peculiar manner* in which she overcame them ; in the *object* which she obtained thereby.

I. THE HINDRANCES were, First : *Natural*, lying in the heathenism of the woman. This does not hold of us, we have heard of Christ from childhood. But there are other natural hindrances, slowness of heart to believe, fear, doubt, etc. This woman was oppressed by a sense of need ; her daughter was afflicted. Need teaches to pray, and, therefore, to believe.

Secondly : *Unusual*, raised by the Lord Himself—to test her faith. She had to encounter three hardships, each heavier than the preceding ; the silence of the Lord—He did not hear, seemed unwilling to hear ; the rebuff of the disciples who prayed for her ; the direct attack upon her faith. How many of us would have sustained such a trial ? The Syro-Phenician woman held on and was victorious. This is faith and this faith is great.

II. THE MEANS of overcoming hindrances. In one word, faith itself, as the Lord signifies ; but this faith reveals itself and is unfolded by degrees. First : *She comes to Christ*. We see here what faith in general is—trust, hearty confidence in Christ. The eye of faith is upon Christ. Prayer the expression of this coming to Christ.

Secondly : *There is patient perseverance and unwearied waiting*. She is not to be put off. She urges her prayer afresh : ask, seek, knock.

Thirdly : *There is humility and yet courage*. “ Truth, Lord, yet—.” Her confidence is wholly and alone in his favour, but she avails herself of the Lord’s own word—his promises. Accord-

ingly her faith overcomes. This faith is great, vanquishing all things.

III. The OBJECT she attained. First : The immediate object is healing, deliverance in regard to a special need. The Lord grants her need, "Be it unto thee even as thou wilt," and heals her daughter. When we remember what the sickness was—"my daughter is grievously vexed with a devil"—we have suggested a further and higher object ; deliverance from the power of Satan and sin. Here are two souls rescued at once by Christ.

It must not be forgotten, however, that it is not the faith of men that does those mighty things, but the Lord who imparts the faith, and that the Lord Himself must be the special and only object of our faith. It is, then, no enchanter's work, but the work of grace when the Lord helps the believing.

Conclusion : Now is the accepted time, now the day of salvation. Go in faith to the Lord. The kingdom of heaven suffers violence, and the violent take it by force ; this woman for example. Apply this force then to the kingdom of God, and win the Lord by faith.

DR. SCHAPPER,

By R. VAUGHAN PRYCE.



SUBJECT : *Let him alone.*

"Ephraim is joined to idols: let him alone."—Hosea iv. 17.

Analysis of Homily the Eight Hundred and Ninty.

"**I**N a sense," says Dr. Guthrie, "all men are idolaters. It is said that Egypt, in the days of old, had more gods than men ; but elsewhere than in Egypt, everywhere, as the Bible says, "there be lords many and gods many." The Hindu reckons his divinities by thousands and tens of thousands, yet the world has a larger pantheon—as many gods as it has objects—be they innocent or guilty, which usurp the place of Jehovah, and dethrone Him in the creature's heart. Since man, therefore, by nature, is in spirit, although not in fact, as much an idolater as the pagans of any heathen land, it may be justly said of all

who have been converted by the grace of God, that he has "taken them from among the heathen."

Without enumerating the misdirected affections of the soul, signified by a union with "idols," suffice it to say, that whatever comes between the soul and God, whatever supplants His love in the heart, is an "idol." It may be the love of what is unlawful to be loved, or it may be the unlawful love of what, in itself, is allowed.

I. THE SINFUL ALLIANCE. "Ephraim is joined to idols." There are several particulars characterising this union.

First: It is *illegal*. "Thou shalt have no other gods," &c. This is not the interdiction of mere arbitrary power or caprice: it is a prohibition founded on infinite benevolence, as are all the Divine laws. All the inhibitions of God are but the voice of perfect love and wisdom, enforcing the perfect laws of parental government; that voice is never heard except as the voice of love, albeit it is sometimes heard as love speaking with a loud voice and in the "imperative mood." In every properly regulated family there are laws or rules of government; these laws have a three-fold purpose: (1) The good of each individual member. (2) The preservation of one member from the injuries of another. (3) The good or honour of the parental head. Were a member of the family to introduce an element of moral infection, rigorous laws would be immediately administered to prevent the ruin of others, and to vindicate and maintain the family honour.

The Divine laws are thus illustrated by the human. For the good of the sinner himself, the "imperative" claim is, "*Do thyself* no harm!" For the good of others, the "imperative" claim is, "Thou shalt love thy *neighbour*!" For the vindication and maintenance of the Divine honour, the "imperative" claim is, "Give unto the Lord *the glory due unto His name*!" To be "joined to idols," is to be allied with claims which are foreign to the nature and opposed to the claims of God—an alliance that is *illegal*.

Secondly: The union is *unnatural*. Redeemed and justified man is among the sublime confederacy of loyal subjects of the Creator. But the sinner has allied himself with the dark forces of hell—he is an alienated being—a prodigal deprived of native

privileges through a forfeited inheritance. Such was Adam, when startled by the Divine voice, "Where art thou?" Such was "the prodigal son" in the "far country." In the one we see the sinner in the character of a culprit: in the other we see him as an alien; and in both the unnatural attitude of souls suffering through a terrible moral *disjunction*—the black tide of sin, like the avenging waters of the Red Sea, in pursuit of the rebel Egyptians, rolling its awful billows, and cutting off the blessed continent of the Divine smile and security. How *unnatural* is all this!

Thirdly: The union is *degrading*. For a member of a large and noble family to become united with guilt and ignominy, would be to entail upon himself utter disgrace, to cast a shade over the honour of his family name, and to forfeit all claims to the love of kindred or respect of friends. Every sinner, in the eye of purity, is a walking plague, a moral Cain, carrying with him everywhere the branded "mark" of "a fugitive and a vagabond." Like Absalom he is a revolting traitor, a rebel; and while he is the object of Divine pity and mercy, between him and the Father and every loyal member of the family, there can be no fellowship.

Fourthly: The union is *irrational*. There have been instances of marriage alliances where the temperaments and circumstances of the parties united have been of such wide disparity, that no explanation could be given for the union, save in the spell of some mysterious infatuation—a state of monomania. This state of mind is given by Christ to account for the conduct of the prodigal, until "he came to himself." Sin is a disease producing madness; the world is an insane hospital, a moral Bedlam. The sinner knows himself to be without a reasonable excuse, and when, at the great day of the final assize, he is interrogated as to his being morally unfurnished for so momentous a trial, his only response will be that of *silence*, he will be "*speechless*!"

II. THE RUINOUS ALLIANCE. "Let him alone." There are several applications of which these words are capable.

Firstly: The soul may be said to be "let alone," when it seeks satisfaction apart from God. The loss thus entailed may

not be realised when the tide of health flows freely, when the sun of prosperity is at its zenith, and the heavens are clear, and all nature seems to smile ; but let the silence and the calm come on, of adverse scenes and circumstances ; let the sun of prosperity set, and the clouds gather to blackness, and the night set in of domestic sorrow, of personal affliction, of disease and death, then the words of sacred truth will gather their deep and solemn potency, and the soul know what it is to be left “alone,” to have “no hope,” and to be “*without God in the world !*”

Secondly : The soul may be said to be “let alone” when the blood of the atonement is “set at nought.” The Saviour died to “put away sin.” But what if the sinner’s sin be not put away ? Then, in a sense which affects his responsibility and aggravates his character, he is “let alone ;” the accumulated guilt of a whole life remains uncanceled ! What startling and appalling *arrears* thus stand unanswered for in the history of sinners ! Yet would one touch of Christ settle the account and make the conscience clean as the cloudless heavens !

Thirdly : The soul may be said to be “let alone” when the truth of God loses its wonted power to “convince of sin, of righteousness,” &c. The Bible speaks, ministers speak, providence speaks, as usual ; but conscience hears not. The heart is hardened—hardened by what was intended to soften it. Sermons have hardened it, religious literature has hardened it, providential voices have hardened it. All these being Divine instrumentalities, it is solemnly and awfully true that the heart, like the heart of Pharaoh, may be hardened by God.

Fourthly : The sentence, “let him alone,” will have a *future* application to the sinner’s state. “Let him alone !” is the burning inscription on the walls of hell’s prison house. History informs us that a short time before the destruction of the temple of Jerusalem by Titus, at the solemn hour of midnight, while the priests were ministering, there were heard strange rushing sounds and a movement within, and then an audible voice, as of a multitude, saying “Let us depart hence !” A time is coming when, in the history of souls, these words uttered by Father, Son, and Holy Ghost, will receive their largest meaning and deepest emphasis—“*Let us depart hence,*” “*let him alone !*”

G. HUNT JACKSON.

Variations on Themes from Scripture.

(No. IV.)

SUBJECT: "*And he died.*"

WELL known is Addison's reference to an eminent man in the Romish Church, who upon reading in the Book of Genesis how that all the days that Adam lived were nine hundred and thirty years, and he died; and all the days of Seth were nine hundred and twelve years, and he died; and all the days of Methuselah were nine hundred and sixty and nine years, and he died;—immediately shut himself up in a convent, an absolute recluse from the world, as not thinking anything in this life worth pursuing, which had not regard to another.

What man is he that liveth, and shall not see death?

"Dead!—Man's 'I was,' by God's 'I am'—
All hero-worship comes to that.
High heart, high thought, high fame, as flat
As a gravestone. Bring your *Jacet jam*—
The epitaph's an epigram."

So writes Mrs. Browning. And thus writes Barry Cornwall, on the same trite text; it is the last stanza of the History of a Life, and of a successful one:—

"And then—he died. Behold before ye
Humanity's poor sum and story;
Life—death—and all that is of glory."

And again, in the same poet's chanson of the time of Charlemagne, the stanza that magnifies that hero-king, and tells how he fought and vanquished Lombard, Saxon, Saracen, and ruled every race he conquered with a deep consummate skill—is followed by one beginning,

"But—he died! and he was buried
In his tomb of sculptured stone," &c.

And once again, in one of this author's dramatic fragments is sketched the career of what Mr. Carlyle would call a "foiled

potentiality"—of one who, in favourable circumstances, might have been, but who in prosaic reality, and the matter-of-fact pressure of this work-a-day world, never actually became, great. Had he but lived under better auspices, he would have been—

B. "A king?
A. A man! what else,
 King, Emperor, Tyrant, Shah, would matter not.
 He would have been—a Name; such as of old
 Grew into gods!
B. And so he died?
A. He died."

Death stands everywhere in the background, as the elder Schlegel says in his analysis of the elements of tragic poetry, and to it every well or ill-spent moment brings us nearer and closer; and even when a man has been so singularly fortunate as to reach the utmost term of life without any grievous calamity, the inevitable doom still awaits him to leave or to be left by all that is most dear to him on earth. In the words, most musical, most melancholy, of the laureate,

"The woods decay, the woods decay and fall,
 The vapours weep their burthen to the ground;
 Man comes and tills the field, and lies beneath;
 And after many a summer dies the swan."

Addison, in another essay than that already referred to, describes an afternoon he passed in Westminster Abbey, straying through and lingering in the churchyard, the cloisters, and the church, "amusing himself," as the phrase then ran—not quite in our frivolous sense—with the tombstones and the inscriptions that he met with in those several regions of the dead, most of which recorded nothing else of the buried person but that he was born upon one day, and died upon another; the whole history of his life being comprehended in those two circumstances, that are common to all mankind. The "Spectator" could not but look upon these registers of existence, whether of brass or marble, as a kind of satire upon the departed persons, who had left no other memorial of them but that they were born, and that they died. Mr. de Quincey characteristically opened his autobiographic sketches in their original form, with the avowal that nothing makes such dreary and monotonous reading

as the old hackneyed roll-call, chronologically arrayed, of inevitable facts in a man's life. "One is so certain of the man's having been born, and also of his having died, that it is dismal to be under the necessity of reading it." The man—a man—any man—every man. It is the common lot. And we know what James Montgomery has made of the Common Lot. Here are two or three of the stanzas that are most to the purpose :—

"Once in the flight of ages past,
There lived a man: and who was he?
Mortal! howe'er thy lot be cast,
That man resembled thee.

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"He suffered,—but his pangs are o'er;
Enjoy'd,—but his delights are fled;
Had friends,—his friends are now no more;
And foes,—his foes are dead.

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"He saw whatever thou hast seen,
Encounter'd all that troubles thee:
He was—whatever thou hast been;
He is—what thou shalt be.

.

"The annals of the human race,
Their ruins, since the world began,
Of him, afford no other trace
Than this,—THERE LIVED A MAN!"

There lived a man—lived, and loved, and learned, and laboured—enjoyed the common joys of his kind, endured the common sufferings. AND HE DIED. Old Egeus mooted a veritable truism when moralizing thus, in Chaucer :—

"Yit ithir ne lyvede never man, he seyde,
In al this world, that some tyme he ne deyde."

A French historian comments on this characteristic of old cloister chronicles, that the obscurest event of the cloister holds in them as conspicuous a place as the greatest revolutions in history. For instance, in a chronicle cited by him of the year of grace 732, which produced the battle of Poitiers, whereby Charles Martel arrested the vast invasion of Islamism, not a line is vouchsafed to that event. In fact, the year is passed over without notice, as containing nothing really deserving of notice.

But beside a date expressly given, we read, "Martin est mort,"—Martin being an unknown monk of the Abbey of Corvey; and, further on again, "Charles, maire du palais, est mort." Martin was an unknown monk, and he died. Charles Martel was mayor of the palace, and the conqueror at Poitiers, and he died. Well remarks M. Demogeot, that "tous les hommes deviennent egaux devant la secheresse laconique de ces premiers chroniqueurs." "We must all go, that is certain," writes Mrs. Piozzi to Sir James Fellows, "and 'tis the only thing that *is* certain. *Kai ἀπεθαιε* ends all the cases Dr. James quotes from your old friend Hippocrates." All the physician's cases have the same terminal affix, AND HE DIED. Very long-lived some of them may be; but, as Mr. Browning puts it in his fine poem of "Saul,"

"But the license of age has its limit; thou diest at last."

We are told of St. Anschar, whose missionary career in Sweden is commemorated in Milman's "Latin Christianity," that the ardour of youth had begun to relax his strict austerity of monastic discipline, when all at once the world was startled by the tidings of Charlemagne's death. That the mighty sovran of so many kingdoms must suffer the common lot, struck young Anschar as something beyond the common; and from that hour he lived in the world as not of it, and bore on his way through it as verily a stranger and a pilgrim upon earth, with serious work to do, but working in and walking by faith, not sight.

Marcus Antoninus, in his self-communings, bids himself consider how many physicians are dead that used to value themselves upon the cure of their patients, and how many astrologers who thought themselves great men by foretelling the deaths of others; how many warriors, who had knocked out the brains of thousands upon thousands; and how many tyrants who managed the power of life and death with as much rigour as if they had been themselves immortal.

Among the pointed sayings that have been thought worthy of preservation—by Gibbon, for example—of Hormisdas, a fugitive prince of Persia, who was at Rome in the fourth century, is this,—“that one thing only had displeased him, to find that men died at Rome as well as elsewhere.” Courtiers have avowed themselves shocked at the non-exception of royalty from the

universal doom. A courtly preacher, who had announced the unconditional fact that we are all mortal, is said to have checked himself, on remembering that royalty was present, and to have qualified the assertion by the circumspect salvo, "At least, nearly all."* Lewis the Eleventh was too shrewd a man to give heed to such courtly suggestions; otherwise, if ever there were prince that would fain have believed the fiction, it was he, so abhorrent to his shuddering nature was the imagination of his own decease. And Commynes relates how physicians combined their remedies with the sacred objects produced from the sanctuary to avert the dread decree, "*pour lui allonger la vie. Toutefois le tout n'y faisoit rien; et falloit qu'il passât pas là où les autres ont passés.*" And he died. All stories have the same ending.

"The Frenchman first in literary fame;
Mention him, if you please. Voltaire? The same.
With spirit, genius, eloquence supplied,
Lived long, wrote much, laughed heartily—and died."

That very old poet, Stephen Hawes, for discovering in whom "one fine line," Warton was called "the indulgent historian of our poetry," tells his own life-story quite to an end, including the particulars of his funeral and epitaph. A finer critic than Warton, or than Warton's critic, bids those who smile at the design dismiss their levity before the poet's utterance:—

"O! mortal folke, you may beholde and see
Howe I lye here, sometime a mighty knight.
The end of joye and prosperitie
Is death at last thorough his course and might.
After the day there cometh the dark night,
For though the day appear ever so long,
At last the bell ringeth to evensong"—

"Ringeth," says Mrs. Browning, "in our ear with a soft and solemn music, to which the soul is prodigal of echoes."

What—asks the most meditative of Roman emperors, in his *Meditations*, discussing with himself the ultimate fate, often re-

* Perhaps a better version of perhaps the same story is that of the young Dauphin exclaiming to his right reverend preceptor, when some book mentioned a king as having died, "*Quoi donc, les Rois meurent-ils?*" "*Quelquefois, Monseigneur,*" was the reply—ironical, or parasitical, as may be.

luctantly undergone, of certain long-lived persons—what are they more than those who went off in their infancy? What is become of Cæcilianus, Fabius, Julianus, and Lepidus? Their heads are all laid somewhere. They buried a great many; but at last they came to be buried themselves.—Mr. Dickens, as well as Hervey, has his meditations among the tombs,—and these are of them, in the little hemmed-in churchyards of the city—these, over an old tree at the church window, with no room for its branches, that has seen out generation after generation of civic worthies: “So with the tomb of the old Master of the Company, on which it drips. His son restored it, and died; his daughter restored it, and died, and then he had been remembered long enough, and the tree took possession of him, and his name cracked out.” To quote Chaucer again:

“That is to seyn, in youthe or elles in age,
He moot ben deed, the kyng as schal a page.”

FRANCIS JACOX, B.A.

(*To be continued.*)

Biblical Criticisms.

Anathema from Christ.

(*Continued from p. 177.*)

“I could wish that I myself were accursed from Christ for my brethren’s sake, my kinsmen according to the flesh.”—Rom. ix. 3.

SOME other thoughts suggest themselves, and must not be repressed. We meet often (it is the common complaint of many earnest and devoted minds) with doubts and denials as to the atoning work of Christ, and the sacrificial character of his death. Sometimes we may trace, though it is well for the most part, even here, to judge nothing before the time, the workings of an evil heart of unbelief. Men are unwilling to own that there is a sin to be atoned. They would fain persuade themselves that

all evil, the evil in the world, the evil in their own lives, is but a necessary step in progress toward good, and merge in some Pantheistic formula the eternal differences between truth and falsehood, between wrong and right. Sometimes scorn or indifference as to this truth may be but the symptom of a cynical levity which is indifferent to all truth, and is irritated at the presence of what, if true, ought to be acknowledged as supreme. But sometimes also it goes (who can doubt it?) with a character which makes us sigh wistfully that being what it is, it were with us, not against us, loving, devoted, self-sacrificing, surrendering ease for duty, popularity for what it holds to be the truth, pleasure, health, it may be life, in its sympathy with sufferers, its desire to rescue sinners. Why they reject what is indeed the very crown and perfection of all that they feel to be best and noblest we know not. It may be that men, wise above what is written, intruding into those things which they have not seen, have perplexed them with the technical and forensic formulæ of human systems. It may be that they have had forced upon them a mode of stating the truth which seemed to them at variance with the righteousness of God, involving a contrast, almost an antagonism, between the mind of the Father and of the Eternal Son who came to do that Father's will, narcotizing what ought to be the intense consciousness of personal responsibility. How far the fault is their own, how far it belongs to others, we know not. God knows. But if in what is most essentially Christlike, they are followers, "imitators" of Paul, as he was of Christ, we may at least venture to hope that they, "willing" to do God's will, will one day "know of the doctrine whether it be of God." (John vii. 17.) He is educating them in ways we see not, guiding them in the one path that leads with no swerving to the right hand or the left, to an apprehension of the truth. Their experience of the lower types and foreshadowings of the mystery of sacrifice, at present clouded and indistinct, may ripen into knowledge. We may rejoice and give thanks that "that mind is in them which was also in Christ Jesus." (Phil. ii. 5.) We may believe that if in this matter any such man be otherwise minded, God will reveal even this unto him. Meantime they may help us by putting us to shame, quickening us to emulation, provoking to love and to good works. We may help them by prayer, sympathy, forbearance, by refraining from hard words and harsher judgments, by so setting forth the truth that it may be indeed glad tidings of great joy.

The lesson has also got another aspect. If it is true that there may be the power without the form, there may also be

the form without the power. It is easy, fatally easy, to vindicate the truth of the atonement, to state it with all power of logic, rhetoric, emotion, and yet to be without the life which alone interprets it, without the mind which acknowledges the law of sacrifice. The truth, which ought to be the spring of peace and love, may become, as other truths have become, a very root of bitterness, the watchword of a party, the tool of a politician, the stepping-stone to fame and power. It lies in the very nature of things, that when so proclaimed it loses at once its beauty and its life. Men present the very aspect of the doctrine which they know to be most likely to cause some to stumble, because it is most likely to gain the approval of the timid and the weak. They define where Scripture and the Church are silent; speculate on what lies behind the veil; condemn, with a want of sympathy which almost passes into scorn, those who are in perplexity and doubt in different ages of the Church.* For them the phases of thought which show how many sides the truth presents are as nothing, and the formula which cuts sharpest in the strife of words becomes everything. Not so did the apostle "preach Christ crucified." No so was Christ "lifted up" that He might "draw all men" unto Him with the cords of an everlasting love. As something of the spirit of self-sacrifice, some "filling up of that which is lacking of the sufferings of Christ for his body's sake, which is the Church" (Col. i. 24), is a condition of true insight into the mystery of that great sacrifice, so is it yet more the condition of proclaiming it so that we may win souls to Christ. We, upon whom has fallen, or may fall, the task of contending for the faith once delivered to the saints of God, for the authority of the written Word as a witness to the unity and universality of that primitive tradition, the record of a covenant resting on a sacrifice, we need to remember one kindly deed, one word of sympathy, one expression in act of the mind of Christ, one manifestation of the law of sacrifice, one acceptance of another's burden, is mightier than

* It is well to quote the wise and reverential words of the greatest thinker of the English Church. They present themselves in their calm truthfulness as a witness against the heated rhetoric of later and more one-sided apologists:—"How and in what particular way it (the sacrifice of Christ) had this efficacy (for obtaining pardon for sin), there are not wanting persons who have endeavoured to explain, but I do not find that the Scripture has explained it. We seem to be very much in the dark concerning the manner in which the ancients supposed atonement to be made, *i.e.*, pardon to be obtained by sacrifice. And if the Scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures must be, if not evidently absurd, yet at least uncertain."—Butler's "Analogy," II. 5, sect. vi.

many treatises. If we fail to rise to that height at which we have gazed with terror and astonishment, if we cannot bring ourselves even in thought to wish that we were accursed from Christ for our brethren's sake, our kinsmen according to the flesh, it is at least possible to rescue them from some part of the curse which presses on them. We may sacrifice somewhat of ease, repute, tranquillity, popularity, inherited prepossessions, to fight against the evils that surround them. In so doing we shall not be anathema from Christ, but shall enter more and more into his blessedness and peace. The true, the lasting anathema falls on those who neither love Him nor their brethren.

E. H. PLUMPTRE, M.A.

The Preacher's Finger-Post.

SOUL RESTORATION.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."—Heb. vii. 25.

As a writer Paul might be said to have "become all things to all men." He always adapts his train of thought and style of expression to the mental habits and associations of the persons to whom he speaks. Hence the striking difference between his Epistles to the Ephesians and Corinthians, where he has to do with Pagan modes of thought and life, and those letters of his to the Galatians and the Hebrews, where he has to deal with Judaic ideas and customs. The Jews, as a nation, were better acquainted with the Temple, its priesthood and services, than

with any other class of subjects. The Temple and its ordinances constituted their central thought, around which, for the most part, their minds revolved. Hence, in writing to the Jews, Paul's letters are full of blood and sacrifices, and priestly work. He takes his readers into the Temple, and draws from its scenery and services illustrations to impress their minds with the grand truths of the Gospel. Had it been his to write to Englishmen in this age, he would have taken his readers into the Market rather than into the Temple for his illustrations; and his allusions would have been to telegraphs, railways, companies, speculations, peculations, and such like. These remarks are suggested by the reference of the apostle in the text, and

indeed in various parts of this epistle, to Christ as a Priest. He is a Priest, but not after the order of the Aaronic priesthood, but rather of the order of Melchisedec—a priesthood unique, without lineage or descent. The text suggests four general truths touching the salvation of man by Jesus Christ.

I. That the salvation of man is the MORAL COMING OF THE SOUL TO ITS GOD. "That come unto God." Man in his unregenerated state is everywhere in the Scriptures represented as at a *distance* from his Maker. "He is afar off," &c. Not of course in a local sense, for man is ever in vital contact with God. He cannot get away from Him. "Whither shall I flee from thy presence?" &c. He lives *in* and *by* Him. But in a *moral* sense he is remote from his Maker; he is estranged in sympathy and soul; he is without God. This is his guilt, this is his misery. Now salvation consists in coming back to him. First: In *love*. Love to God is the spiritual life of the soul. Humanity is dead because it has lost it. It lives only when it is again breathed into it. The soul is so constituted that it cannot be happy without a supreme sympathy with the supremely good. Secondly: In *likeness*. Man has lost the moral image of God. His salvation consists in its restoration. Indeed, love does this. Supreme love trans-

forms the lover into the character of its object. Thirdly: In *fellowship*. There is no happiness apart from fellowship with the Eternal Father. "In thy presence there is fullness of joy," &c. Now in this *coming to God* salvation consists. Not in a *local* change, not in a *theological* change, not in a mere *sentimental* change, but in a *spiritual union with God*. There is no other salvation. A branch cut from the root dies, a planet cut from its centre rushes into ruin. God is the root and centre of the soul. The text suggests—

II. That the true coming of the soul to its God is THROUGH THE MEDIATORSHIP OF JESUS CHRIST. "That come unto God *by* him." What is the great work of Christ? It is to bring the soul of humanity back to the *love*, the *image*, and the *fellowship* of the great God. He does this, First: *By demonstrating God's love*. How is love generated? *By love*. In no other way. Convince me that the man I have long hated loves me, and forthwith my enmity departs, and affection springs up. Christ proves to the world by his teaching, his works, and his death, that however much it hates God, God loves it. Secondly: *By revealing God's character*. In Him the moral perfections of the Great Father are made palpable, attractive, and inimitable, and by looking at Him we become transformed

into "the same image from glory to glory." Thirdly: *By manifesting God's presence.* Christ comes by his incarnation into the sphere of man's observation, experience, and sympathies, and brings God close to the soul. "He that hath seen me hath seen the Father." His humanity is the temple where He is to be met, communed with, and worshipped.

This, then, is Christ's work, to bring the soul back to God. No one else can do this. Nature cannot do it; it has tried and failed. Human philosophy cannot do this; it has tried and failed. Human priesthood cannot do this; it has tried and failed. "No man can come unto the Father but by me." The text teaches—

III. That the mediatorship of Christ for the purpose is PERMANENTLY AVAILABLE. "He ever liveth to make intercession." What does this mean? Not, of course, that Christ is standing before the Father, persuading him to do that for sinners which He is disinclined to perform. This thought, though orthodox to some, seems blasphemy to me. The idea which the apostle intended to convey, is that the mediatorship of Christ is *permanently available*. The mediatory work of the Jewish priest was temporary. Death put an end to their services. "And they truly were many priests, because they were not suffered to continue by

reason of death; but this man, because He continueth ever, hath an unchangeable priesthood." First: *The saving virtues of his system are permanently available.* What Christ did when on earth is available for all ages and all lands. By one sacrifice He has perfected for ever them that are sanctified. As the sun, air, and water are ever available for the life of the world, Christ's work is ever available for man's salvation. His Gospel has lost none of its power. It can produce the same effects now as it ever has produced, and will to the end of time. Secondly: *The saving agency of his Spirit is permanently available.* "He ever liveth." He who lived on earth, liveth now to carry on his work. "Jesus Christ the same yesterday, to-day, and for ever." "He ever liveth to make intercessions not only for but" *with men* on behalf of truth, rectitude, and God. The text teaches,

IV. That the permanent availableness of his mediation RENDERS SALVATION POSSIBLE TO ALL. "He is able to save to the uttermost them that come unto God by Him." Why? "Seeing that he ever liveth to make intercession for us." Seeing that the virtues of his redemptive system are not exhausted by use or by ages, and that He ever lives to carry on his mission, He is able to save to the uttermost. First: *Uttermost as far as character*

is concerned. He has saved the chief of sinners, and will do so. "Whosoever cometh unto Him, He will in no wise cast out." Mary Magdalene, the dying thief, Saul of Tarsus, examples. This uttermost will take in a universe of sin. Secondly: *Uttermost as far as numbers are concerned.* This uttermost will take in all nations, kindreds, and tongues of people—the Esquimaux, the Hottentot, the wild Indian, &c. This uttermost, like the heavens, encircles the world. Thirdly: *Uttermost as far as time is concerned.* (1.) So far as the age of the individual is concerned,

"Whilst the lamp holds out to burn,
The vilest sinner may return."

(2.) Uttermost so far as the age of the world is concerned. The world is growing old, but this uttermost extends to it, and will run on to its last age, and embrace it. Thank God for this uttermost.

A TRUE PULPIT.

"But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."—Jer. xxiii. 22.

THE modern pulpit is subject just now to not a little criticism and censure. Even secular journalism has assumed the character of its judge. This is, to say the least, unseemly, for journalism is confessedly

sadly deficient in all that can commend it to the higher moral sentiments of the human soul. "It is of the earth earthy." Still, many of the charges brought against modern sermons are too patent to dispute and too vicious to defend. The text enables us to sketch an ideal preacher. We have here—

I. HIS MENTAL POSITION. "If they had stood in my counsel." This implies that the prophet should have done this. By God's "counsel" here we understand his written word. It includes the Holy Scriptures. To *stand* in it implies making his word the permanent sphere of the mind, the one great subject of study and scene of action. The Scriptures, not patristic opinions, not theological theories, not human speculations, must be the permanent stand-point of the true preacher. From hence he must view all things—all things relating to nature, humanity, and God. This mental position is, First: *Most necessary.* Unless the Word of God is the grand subject of a minister's study, he will never have that knowledge which makes men wise unto salvation. God's thoughts alone and not man's can spiritually and effectively help humanity, and these thoughts are only to be got at by profoundly studying the Scriptures, and thus *standing* in the counsel of the Lord. "Search

the Scriptures, for in them ye have eternal life." This mental position is, Secondly: *Most ennobling*. The man who stands in the counsels of the Lord, who lives in the Scriptures, will have an elevation of spirit, a nobility of nature, a dignity of bearing that will give him power over the minds of men. Such a man will never temporize, never be afraid of the face of man. Why are preachers so often weak, trimming and despicable? Because they *stand* not in the counsels of the Lord, but in the opinions of others, and in their own conceits. They reflect the rushlight of human learning, not the sunbeams of divine thought. The true preacher must *stand* in the *counsel* of the Lord, stand to listen with reverence, and to learn with zeal. We have here,

II. HIS GRAND WORK. "Caused my people to hear my words." God has spoken words to men, and his words are their life. "Thou hast the words of eternal life." First: *This is the most difficult work*. There is no work so difficult as that of making men hear—hear believingly and practically the words of the Lord. Man's spiritual ears are so sealed by carnality, worldliness, and sin, that they will not listen. Notwithstanding, this is the preacher's work. Secondly: *This is the most urgent work*. The words of the Lord are a man's only light, hope,

and salvation. Human words are utterly ineffectual. No work so urgent as this. Alas, that any preacher should aim at anything lower than this, that they should aim rather to induce man to hear their own feeble words, or the utterances of their own little Church, than to listen to the voice of the Lord. We have here—

III. HIS TRUE TEST. Jehovah declares in the text that if his prophets had done the right thing, then "they should have turned their hearers from their evil ways, and from the evil of their doings. Two things are here implied. First: *That conversion from evil is the great want of mankind*. Until man is turned from his evil ways, and his evil doings, he must remain in his ruined condition;—moral conversion is essential to his well-doing. Secondly: *Conversion from evil is the great tendency of God's Word*. If men had rightly listened to God's Word they would have turned from evil. The Bible is against sin. The strongest argument in favour of Christianity is that it leads men to deny ungodliness and worldly lusts, &c. What is the test of the true preacher? Not the attracting of multitudes to listen to his voice, not the rousing of passions, not the charming of the imagination, not even the enlightening of the understanding, but the turning men from evil.

THE ETERNITY OF GOD'S LOVE FOR MAN.

"I have loved thee with an everlasting love."—Jer. xxxi. 3.

FIRST: God *loves*. He has, therefore, a heart, and is not mere cold intellect. His infinite power of thought is associated with affectional sensibilities. Secondly: God *loves man*. Glorious truth this! A truth clearly revealed. "God so loved the world," &c. The text teaches, however, that this love for man is *eternal*. It never had a beginning. All the individuals in all the generations of men were as real to Him eternal ages before they were created as they ever were, as they ever will be. To Him nothing old appears, to Him nothing new. Amongst the many things in which his everlasting love for man appears, we may mention three.

I. It appears in the SPHERE OF MAN'S BEING. "The earth hath he given to the children of men." What a glorious world is this, fitted in every way for us! First:—*It is a magnificent hall of beauty*. Man has an instinct for beauty, and the universe overflows with it. Secondly: *It is a bountiful banquet of provisions*. Whatever fruit we require to gratify our appetites, to strengthen and support our bodies, is here in exuberance. Thirdly: *It is a suggestive school of culture*. Man has an intellectual nature which thirsts for knowledge. The

world abounds with lessons in pictures, and in voices sweet and varied. Fourthly: *It is a majestic temple of devotion*. Man is made for worship. He "cries out for the living God." The world is full of Him.

II. It appears in the PLAN OF MAN'S BEING. Man is a being who seems to be organized for every kind of enjoyment. First: *Sensuous enjoyment*. Through his five senses he receives every day a thousand pleasurable sensations of sight and sound, touch and taste, and smell. Secondly: *Intellectual enjoyment*. How great the pleasure of contemplation! The pleasures of discovering truth, of rising from particulars to generals, from forms to things, from phenonema to laws, from matter to mind. What a heaven man can create by his thoughts. Thirdly: *Social enjoyment*. How great the joys man derives from the interchange of thought, the blending of sympathy, the commerce of soul with soul! Who can exaggerate the pleasures of real friendship? Fourthly: *Religious enjoyment*. Man has the power to enjoy the Creator by meditation, adoration, fellowship. This is the highest kind of creature joy, "In his presence there is fulness of joy." Now has any creature greater powers of enjoyment than man? The brute has the sensuous, but none of the rest. Some creatures may have the intellectual with-

out the sensuous, or the social, some may have the social without the religious, but man's being is planned for all, and in this plan we see *everlasting* love.

III. It appears in the REDEMPTION OF MAN'S BEING. Redemption is no afterthought of God, no expediency to meet an unforeseen emergency; it is the plan of everlasting love. "Before the world began" the Lamb was slain, and the whole system of redemption arranged. The New Testament, especially the epistles of Paul, abound with this doctrine.

CONCLUSION.—First: *Human misery is a human creation.* Human misery is not in the plan of God, does not well up from the constitution of things. Misery is an exception, not a law in the universe. It is begotten of the creature, not produced by the Creator. "O Israel thou hast destroyed thyself," &c. Secondly: *Human worship is an unquestionable obligation.* Ought not man to worship a God that has been so specially good to him, who has placed him in such a world as this, endowed him with such manifold sources of pleasures, and who hath provided for him a Redeemer to raise him from his guilt and misery? Surely were angels to lay aside their harps of worship it were man's duty to take them up and ring out the swelling strain: "Blessing and honour and glory and power be

unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.

HUMAN GLORYING.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."—Jer. ix. 23, 24.

THERE is in man a strong tendency to glory in something. There is a vaunting spirit in all men. This tendency, like every other natural propensity, has a right as well as a wrong use. The text leads us to consider—

I. WRONG GLORYING. There are three improper objects of glorying mentioned in the text. First: *Wisdom.* Wise men are very prone to intellectual pride and to glory in their attainments. But our wisdom, even the wisdom of the wisest, affords no ground for glory. How little the wisest man knows compared with what is to be known, with what he ought to have known! What said Newton, &c. Another improper object of glorying mentioned in the text is, Secondly: *Strength.* "Let not the mighty man glory in his strength." Men have ever been proud of their physical energy. But this

assuredly is no good reason for glorying. First, because the strongest of us are weak compared with other inferior creatures; secondly, because the strength we have is the gift of God. Another improper object of glorying mentioned in the text is, Thirdly: *Wealth*. "Let not the rich man glory in his riches." How men do glory in wealth, but how foolish. What they have was not theirs a few years ago, and will not be theirs in a few years time. "Naked we came into the world and naked shall we return," &c.

II. RIGHT GLORYING. What are the right objects of glory? There are two things in the text in which men may glory. First: *A spiritual knowledge of the Lord*. "Let him that glorieth glory in this, that he understandeth me." A man who really knows God in Christ may well glory. Paul gloried in the cross of Christ. Secondly: *The supreme delight of God*. What is the supreme delight of God? Moral goodness. "I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Ought we not to glory in the fact that our God, the God of the universe, does not delight in impurity, injustice, or wrong?

THE GLORIFIED CHRIST.

"And I saw in the right hand of him that sat on the throne a book written within and on the back-side, sealed with seven seals," &c. —Rev. v. 1.

I. THE SOLUTION OF THE MYSTERIES OF GOD. *The book in the right hand*. God, like the painter, poet, builder, works by plan. It is not fate, or accident, or destiny, that rules in this world. This is but a confession of difficulty—no solution. John wept, so may we if this disordered life has no other solution. Is the conflict of life purposeless? Evidences of plan and purpose:—*in nature*:—no chance: the laws of tides, stars, even comets we know, and shall probably know other hidden things, *e.g.*, law of storms, &c. Everywhere there are proofs of an intelligent mind and divine purpose. This truth is stamped *on our lives* from first to last. We are limited, dependent, controlled everywhere. Life itself is not ours to determine, nor its particular form and circumstances. Even where we have a choice, the circumstances between which we choose are not in our power. The duration of life is determined apart from our choice. If thought is ours, the power to think is given. Again, the great variety there is among men, modified, too, by so many circumstances of birth, education, &c., variety in regard to temperament, position, success, anticipation. And so in regard

to the *inner life and the life and course of the Church*. Wise builders always work by plan. The wisest are most like God.

The Book: characteristics of this plan, order, completeness, duration. *Sealed*: its secrets are hid. Who can unseal? No creature. Men can unveil mysteries in nature, in human nature, in science, and even in Providence sometimes, but the mysteries they discover are always more numerous than those they solve, the questions that start more than those that are answered, and the perplexity arising from the former often greater than the comfort arising from the latter. Christ, the revealer of the secret things of God. The mystery of life has its solution in him. True in relation to history,—the cross the central fact; as Christianity shook the mighty throne of the Cæsars, so will it all that oppose its spirit and rule. True in relation to the soul—the cross the central thought: nothing can stir the soul so deeply as Christianity. The clue to our life is to be found only in Jesus. The purpose of the Christian life, to reveal his glory, and promote it.

II. THE OBJECT OF WORSHIP. The redeemed worship him. Whatever mysteries this book contains, that is clear. The sacrifice of worship to Christ a reasonable and suitable service. He is worthy to receive it, for He is divine, and the endless fountain of blessing. With Him

all things. "Whatever ye ask in my name, I will do it." The assumption of the Divine attributes of knowledge and power, at least; and though it is said, "all power is *given* unto me," as though it were not his otherwise, still it is an infinite attribute, and could not be held by a finite being. In chap. i. how many divine attributes are assigned to him; the might, keenness, purity, righteousness, love, duration of God. This chapter in harmony with that, (ver. 8, 9, 10.) A new song, and the incense of prayer rise to Him who (ver. 13), shares the throne of the Father. They honour Him, not as a hero or teacher, but as their Priest and King. Before God He is our Priest; we are washed in his blood. In our hearts He is King; all are subject to Him. This praise is his due, and shall be perpetual. A writer has been bold enough of late to prophesy that two centuries hence his name will be forgotten. We are not struck with the modesty of the prophet who will compete with John. We should do better to believe him than any self-appointed seer of a cold and hateful rationalism. We read the signs of the times otherwise. His praise is taken up by people awhile ago in darkness, and, amid all modern controversies, *the Christ* is coming out more brightly before men's eyes. The prayers of his Church are heard, and, as the result, a

more enlightened spirit pervades men where their hearts are not wholly won. These facts shadow forth what will finally come. All creatures shall by-and-by reveal his glory, and show forth his praise.

R. V. PRYCE, M.A., LL.B.

SKETCHES FROM GENESIS (IV.)

THE BOW IN THE CLOUD.

"And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with, and with your seed after you," &c.—Gen. ix. 8—17.

THE covenant made with Noah and his children suggests—

I. THAT GOD DELIGHTETH NOT IN JUDGMENTS. First: *Because they imply the existence of evil.* In the previous chapters we have a graphic description of the deluge, and the cause of that terrible visitation is given. It was not for the sake of manifesting God's almighty power over the elements of nature, nor was it to terrify those that escaped the general destruction; the cause was man's sinfulness. Whenever chastisement was inflicted on the Jewish nation, sin was not far distant. Sin has a closer connection with individual and national suffering than we are at all times able or willing to recognise. Secondly: *Because suffering is connected with them.* The antediluvians had to suffer; so had Pharaoh, and the Egyptians; so had the Jews when God visited

their land with his judgments. This is not the delighted work of God; He prefers to be merciful and kind. It is with reluctance that He takes the rod in his hand to punish stubborn children. Thirdly: *Because they are the last means employed to humble the proud and impenitent.* Noah was sent to warn the antediluvians, Moses and Aaron to warn Pharaoh, prophet after prophet to exhort the Jewish nation to leave idolatry. And when these warnings failed, as a last resort the punishment came. Should the manifestations of his love in creation, providence, and on Calvary fail to win you from your sin, nothing remains "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

II. THAT GOD PROVIDES FOR THE WELL-BEING OF MAN. First: *By removing every cause of fear.* The scene of devastation which presented itself to Noah and his family when coming out of the ark would naturally cause them some amount of anxiety. When a cloud would appear in the sky, the fear of another deluge perhaps would fill their hearts. God says in this covenant, "Be not afraid; your lives are safe." "Neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Second-

ly: God provides for our well-being by giving us *perfect liberty of action*. He does not bind us like slaves to his throne. The present life is our term of probation, and each actor in the drama of life enjoys perfect liberty to go through his part as he thinks proper. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The stage shall be free. This liberty ought to be employed in seeking after God—man's highest good.

III. THAT GOD EMPLOYS MEANS TO WIN THE CONFIDENCE OF MAN. First: *By giving us a ground for trust in Him*. This covenant was given for this purpose. God is most earnest in the salvation of mankind; the last covenant He gave us was signed with the blood of his only begotten Son. Secondly; *By the comprehensiveness of the covenant*. It is not only to Noah and his children, but "for perpetual generations." The Gospel's voice is, "And yet there is room." Thirdly: *By giving*

us visible evidence of his faithfulness. "I do set my bow in the cloud," &c. The evidence to the eye of faith is as visible and certain as the rainbow was to Noah, that God wishes us to be eternally safe and happy.

IV. GOD'S COVENANTS WILL NEVER BE BROKEN. First: *Because they are freely given*. Naturally we have no claims, and every covenant is the free gift of a loving Father, and would not have been given had there been no intention of performing them. Secondly: *Because there is power to perform them*. Many promises and covenants have been made without any power to fulfil them, but our God is rich in mercy and mighty in strength to accomplish all that He has spoken. "Heaven and earth shall pass away; but my words shall not pass away." Thirdly: *Because the honour of his government is pledged in their performance*. The promises of God are, "Yea and amen in Christ." Rely on Him, fear Him, and serve Him.

Dowlais.

CYMRU.

MORAL RAYS FROM THE MIND OF EPICTETUS.

A life entangled with accident is like a wintry torrent, for it is turbulent, and foul with mud, and impassable and tyrannous, and loud and brief. A soul that dwells with virtue is like a perennial spring; for it is pure, and limpid, and refreshful, and inviting, and serviceable, and rich, and innocent, and uninjurious.

Like the beacon-lights in harbours, which, kindling a great blaze by means of a few faggots, afford sufficient aid to vessels that wander over the sea, so also a man of bright character, in a storm-tossed city, himself content with little, effects great blessings for his fellow citizens.

Seeds of Sermons on the Book of Proverbs.

(No. CLXXXVIII.)

BRIBERY.

"A wicked man taketh a gift out of the bosom to pervert the ways of judgment."
—Prov. xvii. 23.

HAVING already noticed the sentiment of these words given in the eighth verse, our remarks will be very brief.* The words suggest two remarks about bribery, an evil which Solomon often deprecated, and which Jehovah himself denounces. (Isa. i. 23—24.)

I. ITS AIM IS PERNICIOUS. A bribe is given to "pervert the way of judgment." "A bribe," says Webster, "is a price, reward, gift, or favour bestowed or promised, with a view to pervert the judgment, or corrupt the conduct of a judge, witness, or other person." Perversion is always its aim; it is to induce men to do that which is either without their convictions, or against their convictions. Absalom bribed the people of Judæa in order to get to the throne. The high-priests bribed Judas in order to effect the crucifixion of Christ. Whilst bribery is the canker and disgrace of constitutional governments, it is a crime in whatever department of life, by whomsoever practised.

II. ITS ACTION IS CLANDESTINE. "A wicked man taketh a gift out of the bosom." So bad is it, that even the author of it is ashamed. He does it in secrecy, he takes it out of his bosom. Sin is a shameful thing, all consciences blush at it, and its work is in darkness. Secretly and insidiously it effects its purposes. The subject teaches three things. First: *The power of money.* "Money answereth all

things," says Solomon. Money can buy men, and the purchase is going on on an extensive scale through the world. Men are everywhere being bought, not merely their limbs, but their intellects and their souls. Secondly: *The weakness of conscience.* If men's consciences were strong in their allegiance to truth and right, there could be no bribe. A crown would be spurned as an offer for a falsehood. Thirdly: *The urgency of a moral regeneration.* What is wanted for commercial soundness, social order, and good government is, that moral regeneration which endows the soul with an inflexible adherence to honour, rectitude, and truth. This, also, is the work of Christianity. Parliamentary, administrative, ecclesiastical reformation, are merely things of parchment, but the reformation of Christianity is the reformation of the soul. Let nothing bribe us ever to the wrong. Heaven honours the man who stands against bribes. "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." (Isa. xxxiii. 15, 16.)

(No. CLXXXIX.)

CONTRAST BETWEEN A WISE MAN AND A FOOL.

"Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth."—Prov. xvii. 24.

THESE words suggest some points

* See HOMILIST, fourth series, vol. ii.

of striking contrast between the wise man and the fool. They suggest—

I. THAT THE ONE HAS A MEANING, THE OTHER AN UNMEANING FACE. One translator renders the words "In the countenance of a wise man wisdom appeareth, but the fool's eyes roll to and fro." It is ever so. God has so formed man that his face is the index to his soul; it is the dial-plate of the mental clock. If the mind does not modify the features, it alters the expression and changes the whole style of countenance. By the face is soon seen whether the soul is cultured or uncultured, coarse or refined, amiable or irascible, virtuous or vicious. A wise man's face looks wisdom—calm, devout, reflective. The fool's face looks folly. As the translucent lake reflects the passing clouds and rolling lights of sky, so does the human countenance mirror the soul. Man is instinctively a physiognomist, even children read our hearts by our faces.

"The cheek is apter than the tongue to tell an errand." SHAKESPEARE.

II. THAT THE ONE HAS AN OCCUPIED THE OTHER A VACANT MIND. The meaning of Solomon perhaps may be wisdom is *before*, that is, *present*, with the man that hath understanding. The principles of wisdom are in his mind, are ever before his eye. Wisdom is "before" his mind in every circumstance and condition. Its *rule*, the Word of God, is before him. Its *principle*, the love of God, is before him. Thus he has an occupied mind. But the mind of the fool is vacant. His "eyes are in the ends of the earth." He has nothing before him, nothing true, or wise, or good. He looks at emptiness. Alas! how vacant the mind of a morally unwise man! It is a vessel without ballast, at the mercy of the winds and waves. His thoughts are unsubstantial, his hopes are illusory, the sphere of his conscious life a *mirage*. The difference in the soul between a morally wise and a

morally foolish man, is as great as that between a well-rooted tree that defies the fiercest tempest, and the chaff that is the sport of every wind. Heaven deliver us from a morally empty mind! A mind without true principles, manly aims, and genuine loves.

III. THAT THE ONE HAS A SETTLED, THE OTHER AN UNSETTLED HEART. This is suggestively implied. The morally wise man is fixed, wisdom is before him and his heart is on it. He is rooted and grounded in the faith. He is not used by circumstances, but he makes circumstances serve him. He has a purpose in life, and from that purpose nothing will turn him. "This one thing I do." But the fool is unsettled, his "eyes are in the ends of the earth." His mind, like the evil spirit, walks to and fro through the earth, seeking rest and finding none. An old writer describes the character thus: "To-day he goes to the quay to be shipped for *Rome*. But before the tide come, his tide is turned. One party thinks him theirs; the adverse theirs; he is with both, with neither, not an hour with himself. Indifference is his ballast, and opinion his sail; he resolves not to resolve. He knows not what he doth hold. He opens his mind to receive notions, as one opens his palm to take an handful of water. He hath very much, if he could hold it. He is sure to die, but not a religion to die in. He demurs, like a posed lawyer, as if delay could remove some impediments. In a controverted point, he holds with the last reasoner he either heard or read. The next diverts him, and his opinion dwells with him perhaps so long as the teacher of it is in sight. He will rather take dross for gold than try it in the furnace. He receives many judgments, retains none. He loathes manna after two days' feeding. His best dwelling would be his confined chamber, where he would trouble nothing but his pillow. He is full of business at church; a stranger at

home; a sceptic abroad; an observer in the street; everywhere a fool."

(No. CXC.)

HOUSEHOLD LIFE.

"A foolish son is a grief to his father, and bitterness to her that bare him."—Prov. xvii. 25.

WE have but just noticed a text very similar to this, "He that begetteth a fool doeth it to his sorrow, and the father of a fool hath no joy." Household life is so momentous to man individually and socially, that it can never be too frequently examined and too earnestly pondered, hence it constantly appears in the thoughts of Solomon; and is constantly referred to by other inspired men. In the text we have three things in relation to household life—

I. A REPREHENSIBLE DOMESTIC CHARACTER. "A foolish son." By a foolish son Solomon perhaps means not a son destitute of mental capacity—an idiot, but a graceless son, one destitute of that virtue which is in reality the true reason of the soul. Immorality is moral madness. First: *A son is a fool who disregards his parents.* There are those, alas, in families who lose the filial element, and who become indifferent alike to parental feelings and parental claims. They wound parental love and despise parental rule. Is this not foolish? What friends have they so sincere in their love, so strong in their attachment? Secondly: *A son is a fool who neglects his study.* The best interests of a young man consist in the filling of his mind with useful knowledge, the culturing of his heart into pure sympathies, the training of his powers to act virtuously, forcefully, and happily. But he who neglects this, gives himself up to indolence, self-indulgence, and sensuality, is a fool. Thirdly: *A son is a fool who neglects his God.* The life and destiny of all are in his hands. To

neglect Him, therefore, is the height of folly. But if this disregard, this negative conduct, shows his folly, how much more does his folly appear in the positive evils that grow out of this negative conduct? Indolence, intemperance, sensuality, roguery, profanity, murder, and such like enormities, grow out of disregard to parents, study, and God. Alas, how many families there are in England who have such fools! The text presents to us—

II. A QUESTIONABLE DOMESTIC TRAINING. When such fools as these appear in families there is a presumption that the training has been defective. For is it not said, "Train up a child in the way he should go when he is young, and when he is old he will not depart from it." I know what may be pleaded against the certain efficacy of this discipline. *Organisation* is pleaded. It is said that the conformation of some children is bad, that there is a sad lack of the moral in their nature, and that the animal predominates over the mental. *Will* is pleaded. It is said that every child has freedom and independency of mind, and that this prevents the possibility of invariable results. Mind is not like dead matter on which we may produce any impression we please; it is endowed with a resisting and self-modifying force. Against these objections three things are to be observed. First: *The power of goodness upon unsophisticated childhood.* The great Maker of our being has established such a relation between the principle of truth, justice, and moral excellence, that the mind in an unsophisticated state can not only see them, but is bound to admire and render them homage. Secondly: *The force of parental influence upon the child.* The mind of the child in its first stages is to the parent as clay in the hands of a potter, it can be moulded into any shape and turned to any service. Thirdly: *The promise of God.* The great Father has promised to render efficient, a right, parental training.

On the whole, then, there seems to me no necessity for parents to have moral fools as children. The text presents—

III. A SAD DOMESTIC EXPERIENCE. "A foolish son is a grief to his father, and a bitterness to her that bare him." How true this is. To have a son a drunkard, a rogue, a swindler, a murderer, must involve an amount of parental agony, which is not easy to imagine. What agony did Absalom give David! The fact that children bring such misery to their parents suggest two great principles. First: *That our greatest trials often spring from our greatest blessings.* Every right-hearted parent regards his or her child as one of the greatest blessings that kind heaven has bestowed. Yet this blessing often becomes a curse. It is so in other things. Secondly: *Our greatest evils often spring from ourselves.* Who is a greater enemy to the peace and prosperity of the father and the mother than an undutiful, a heartless, a reckless, and an unprincipled son? They have no greater devil than he, he is their torment. In many other ways men create their own devils. Men form engagements, create enterprises, and enter into arrangements in young life which produce devils to torment them to the end of their days.

This subject affords a homily to young parents that cannot be too deeply pondered. There is a discipline which, under God, may deliver them from the curse of a foolish son. It is not passion, violence, rude authority, it is the calm discipline of holy love. "It is a great mistake," says Dr. Bushnell, "to suppose that what will make a child stare, or tremble, impresses more authority. The violent emphasis, the hard, stormy voice, the menacing air only weakens authority; it commands a good thing as if it were only a bad, and fit to be no way impressed save by some stress of assumption. Let the command be always quietly

given, as if it had some right in itself and could utter itself to the conscience by some emphasis of its own. Is it not well understood that a bawling and violent teamster has no real government of his team? Is it not practically seen that a skilful commander of one of those huge floating cities, moved by steam on our American waters, manages and works every motion by the waving of a hand, or by signs that pass in silence—issuing no order at all, save in the gentlest undertone of voice? So when there is, or is to be, a real order and law in the house it will come of no hard and boisterous, or fretful and termagant way of commandment. Gentleness will speak the word of firmness, and firmness will be clothed in the airs of true gentleness."

(No. CXCI.)

PERSECUTION AND TREASON.

"Also to punish the just is not good, nor to strike princes for equity."—Prov. xvii. 26.

THERE are two kinds of "princes"—official and moral. The former are often contemptible. They are often mean-natured, weak-facultied, low-spirited men, born into high positions. They have nothing princely in the blood and bearing of their souls. The latter are real princes. They are princely in their thoughts, principles, and aims. They are high-souled men, they are God's nobles, the true aristocracy. Which of these does Solomon refer to in the text? Perhaps to neither separately, but to both in combination. The man was a prince not only in office, but a prince in character too. The text direct us to two things—

I. TO A PUNISHMENT THAT IS PERSECUTION. "Also to punish the just is not good." He means more than this; he means what he has expressed in verse 15, that it is not only not good, but that it is "abomination to the Lord." To

inflict punishment upon the *unjust* is often right and imperative. It is God's will that evil doers shall be punished in a certain way and to a certain extent, but to inflict suffering on the just is not legitimate punishment; it is persecution. There is a great deal in society that passes for punishment that is nothing but unjust persecution. First: *It is seen in domestic discipline.* Children are often punished not on account of moral wrong, but on account of idiosyncracies and peculiarities which are not immoral. Every pain inflicted on a child where there is not moral wrong, is a persecution, not a just punishment. Secondly: *It is seen in political governments.* The government that inflicts inconveniences and disabilities upon those who are civilly just, persecutes. In fact, the enforcement of unjust and unequal laws is persecution. Thirdly: *It is seen in ecclesiastical arrangements.* The ecclesiastics that inflict sufferings on account of diversity of creed and conviction, persecute. Ecclesiastics have been the great persecutors. They have distinguished themselves pre-eminently in punishing the just. The text directs us—

II. TO A REBELLION THAT IS TREASON. "Nor to strike princes for equity." The strike here does not mean merely physical violence. There are other strokes besides those of the hand—the strokes of the pen, the tongue, the life. These are often more painful and terrible than hand strokes. Now to strike—to oppose princes—for equity is *treason*. There is a rebellion that is not treason. To rise up and oppose princes and potentates who have no equity, is a virtue, not a crime. Rebellion, to be treason, must be striking against the equitable. First: *Opposition to good government is treason.* He who opposes a government conducted on the eternal principles of justice and equity, is a traitor not only in the sight of man, but in the sight of God. Secondly: *Opposition to a true enterprise is treason.* Schemes

founded on benevolence and justice, started and worked in order to advance the right, should be loyally respected. There is as much treason in striking against them, as in striking against a righteous government. Thirdly: *Opposition to true men is treason.* True men are men of God. They are the shrines, the organs, the representatives, the servants of the Divine. To strike at them is treason; they are God's true princes.

(No. CXCII.)

FRUGALITY IN SPEECH.

"He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding."—Prov. xvii. 27, 28.

How often the same ideas come up in the mind of the most original and fertile thinkers! Few men had souls more fecundant in thought than Solomon. Yet there are certain ideas that are constantly appearing, and that, too, often in the same verbal garb. The idea in this text we have often met with before, and we shall meet with it again as we go on through the book. The text suggests two thoughts on the frugality in the use of words.

I. IT IS FREQUENTLY SYMPTOMATIC OF SOMETHING GOOD. "He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit." First: *It sometimes indicates an enlightened judgment.* "He that hath knowledge," &c. There is, of course, sometimes a paucity of speech for the want of intelligence. The tongue is silent because the mind is blank. There is nothing to communicate. There is, of course, no virtue in this verbal frugality. But there is a spareness of words which is the result of intelligence. The man has such an impression of the power of words for good or for evil, and responsibility connected with the faculty of language, that

he is conscientiously cautious. He is slow to speak. Secondly: *It sometimes indicates a good spirit.* "A man of understanding is of an excellent spirit. The margin reads instead of excellent, *cool* spirit. And this seems to me the idea intended. There are some whose natures are so fiery, impetuous, and uncontrollable, that they cannot restrain their words; they flow as a torrent. The ebullition of the apostles (Luke ix. 54, 55) is an illustration of this. But a man of a cool spirit exercises that self-control which commands his tongue. A man powerfully provoked to the use of bad words, standing silent, or speaking a few apt words in the calm dignity of self-control, is one of the finest sights in the whole field of human society. Christ amidst the taunts of his judges was silent. "He answered them never a word." There is, however, a taciturnity which does not indicate a good spirit. It is the sullen and the sulky. There are men who are possessed of this "dumb devil."

II. IT IS FREQUENTLY FAVOURABLE TO ONE'S REPUTATION. "Even a fool, when he holdeth his peace, is counted wise; and he that

shutteth his lips is esteemed a man of understanding." The fool is a fool whether he speaks or not, but he may not only conceal his folly by his silence, but may even get a reputation amongst a class for wisdom by it. This fact, for a fact it is, shows, First: *Our liability to be deceived in the character of men.* We sometimes judge a fool to be a wise man. We cannot read with accuracy the character of men. This shows, Secondly: *That wise men are generally sparing in their use of words.* It is the little fussy, shallow brook that rattles. The deep river rolls in silence. Silence being a characteristic of wise men, the fool may pass for a wise man so long as he can maintain it. A modern author has said that speech is silver, silence is gold; this idea is older than Solomon. There is an old Arabic proverb poetically expressed, that embodies it—

"Keep silence then, nor speak but when besought;
Who listens long grows tired of what is told:
With tones of silver though thy tongue be fraught,
Know this,—that silence of itself is gold."

The Pulpit and its Handmaids.

CHRIST IS CHRISTIANITY.

CHRIST is Christianity. Christianity is not related to our Lord as a philosophy might be to a philosopher; that is, as a moral or intellectual system thrown off from his mind, resting thenceforward on its own merits, and implying no necessary relation towards its author on the part of those who receive it, beyond a certain sympathy with what was at one time a portion of

his thought. A philosophy may be thus abstracted altogether from the person of its originator with entire impunity. Platonic thought would not have been damaged if Plato had been annihilated; and in our day men are Hegelians or Comtists, without believing that the respective authors of these systems are in existence at this moment, nay, rather in the majority of cases, while deliberately holding that they

have ceased to be. The utmost stretch of personal allegiance on the part of the disciple of a philosophy to its founder, consists, ordinarily speaking, in a sentiment of devotion to his memory. But detach Christianity from Christ, and it vanishes before your eyes into intellectual vapour. For it is of the essence of Christianity that day by day, hour by hour, the Christian should live in conscious, felt, sustained relationship to the ever-living Author of his creed, of his life. Christianity is non-existent apart from Christ; it centres in Christ; it radiates now as at the first from Christ. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have dealings; it perishes outright when men attempt to abstract it from the living person of its Founder. He is felt by his people to be their living Lord, really present with them now, and even unto the end of the world. The Christian life springs from and is sustained by the apprehension of Christ present in his Church—present in and with his members as a *πνεῦμα ζωοῦν*. Christ is the quickening spirit of Christian humanity. He lives in Christians; He thinks in Christians; He acts through Christians, and with Christians; He is indissolubly associated with every movement of the Christian's deepest life. "I live," exclaims the apostle, "yet not I, but Christ liveth in me." This felt presence of Christ, it is, which gives both its form and its force to the sincere Christian life. That life is a loyal homage of the intellect of the heart and of the will to a Divine King, with whom will, heart, and intellect, are in close and constant communion, and from whom flows forth, through the Spirit and the sacraments, that supply of light, of love, and of resolve, which enriches and ennobles the Christian soul. I am not theorizing or describing any merely ideal state of things. I am but putting into words the inner experience of every

true Christian among you; I am but exhibiting a set of spiritual circumstances which, as a matter of course, every true Christian endeavours to realize, and make his own, and which, as a matter of fact—blessed be God!—very many Christians do realize, to their present peace, and to their eternal welfare.

HENRY P. LIDDON, M.A.

SELECTIONS FROM VINET'S OUTLINES
OF THEOLOGY.

GOD is in the moral world what his sun is in the physical. Nothing can be hid from the heat thereof.

The love of good alone produces the true hatred of evil.

The most brilliant icicle resolves itself into dirty water; so it is with pride when the thaw comes. It is only noble, and above all, humble souls who retain in misfortune all their claim to respect.

An unmerited piece of praise is sometimes a lesson taught.

Resignation is the courage of Christian sorrow.

Perhaps to suffer is nothing else than to live more deeply. Love and sorrow are the two conditions of a profound life.

Sadness is the lot of deep souls and strong intellects. To suffer most is the privilege of whosoever feels most, and the furrows traced by powerful thought deepen into abysses beneath its pressure.

Nothing teaches more things to the soul than grief.

The griefs of charity are a thousand times better than the joys of selfishness; to love is its own reward, its own consolation; always to suffer, yet always to love, would be Paradise in comparison with always prospering and always hating.

Sadness is the death of the soul; joy is its life. Sadness crushes us back, and imprisons us in self; joy expands, dilates, and diffuses us; it is to the soul what a gentle warmth is to the body.

Every soul carries within it unawares a treasure of sadness. Nay, it is even a condition of our nature that some touch of sadness should ever mingle with our keenest joys; like a distant murmur, a half-stifled moan in a song of gladness. One might say that the very note of joy roused in the depth of the soul a grief that was slumbering there; that the lurking consciousness of our misery waited that precise moment to seize upon us, and that

the fires lit up in our night served as signals to the phantom.

Christianity grants moments to sadness; but it dedicates our whole life to joy.

Joy is not only the privilege of the Christian, but his strength as well.

Habits are ties, chains. We contract them imperceptibly, and often without finding any pleasure in them, but we cannot break them without pain.

Notes on New Books.

BY A BARRISTER.

Messrs. Macmillan publish, in two volumes, *Speeches on Questions of Public Policy*, by Mr. John Bright. They are ably edited by Mr. J. E. Thorold Rogers. However much personal objection there may be in the country to Mr. Bright, it must be conceded that these speeches are very powerful; that the orator has had a commanding influence on the public mind, that his theories, once considered revolutionary, are now pretty generally adopted; and that a man may be scurrilously abused and libelled by the newspapers for a quarter of a century, and yet carry out the very ends he has fought for, and be believed in by the country as a statesman.

Mr. George Rose, M.A., (better known as Arthur Sketchley) has issued, at Messrs. Tinsleys, an account of his recent visit to America. It is called *The Great Country: Impressions of America*.

The Parana is the title of a work by Mr. T. J. Hutchinson, containing incidents of the Paraguayan War, and South American Recollections from 1861 to 1868, with maps and illustrations (London: Edward Stamford).

A route, whereby a trade may be done between millions of persons in the East, who now are not on trading terms with each other, has been discovered by Mr. Clement Williams. Particulars will be found in his excellent work entitled, *Through Bermah to Western China; being Notes of a Journey in 1863, to Establish the Practicability of a Trade between the Irawaddi and the Yang-tse-Kiang* (Blackwood and Sons).

Mr. Vernon Wollaston, M.A., has been making careful and minute researches respecting the Coleopterous insects of a very interesting district. Mr. Van Voorst publishes the result in an entertaining book called, *Coleoptera Hesperidum: being an Enumeration of the Coleopterous Insects of the Cape Verde Archipelago*.

Messrs. Bickers and Son publish, for the Rev. John Booth, *Metrical*

Epitaphs, Ancient and Modern, being a collection of specimens of poetical sentiment touching the dead, some serious and some comic.

Messrs. Deighton, Bell, and Co. publish new editions of *Lectures on the History of Moral Philosophy in England*; and of *Elements of Morality*, by the late Dr. W. Whewell.

The second volume of *The Handbook of the Geography and Statistics of the Church*, by Mr. J. E. T. Wiltch, has been translated from the German by Mr. J. Leitch, and published by Mr. Bosworth.

The conduct of our authorities during the recent disturbances in Jamaica, is not without precedent. Something very much like it is revealed in Captain Henderson's *History of the Rebellion in Ceylon during Lord Torrington's Government*, which is published by Mr. Skeet.

Four Years among Spanish Americans (Low and Co.), is the title of a work by Mr. Hassaurek, late United States Minister to the Republic of Ecuador, which contains a good deal of interesting matter, written in a clear and simple manner.

The third volume of *The Despatches, Correspondence, and Memoranda of the Duke of Wellington*, has been edited by the son of "the Iron Duke," the present Duke of Wellington, and published by Mr. Murray.

Mr. John Bruce has edited, and collected from the Public Record Office, a *Calendar of State Papers of the reign of Charles I.* The year to which they chiefly refer is 1637, when the question of religious liberty was in full agitation, and when the Puritans, who had resolved to flee from the discipline of the Established Church and set up their own form of worship in America, were prohibited any right or power to leave, unless under the sanction of the Bishop of London and the Archbishop of Canterbury.

Messrs. Williams and Norton have ready some copies of the fac-simile edition of the *Vatican New Testament in Greek*. The work will consist of six volumes, of which five will contain the texts of the Old and New Testaments, and the other critical notes, fac-similes, &c. It is edited by Fathers Vercellone and Cozza, and is under the special auspices of the Pope.

Professor Alexander Bain has published at Messrs. Longmans, *Mental and Moral Science: A Compendium of Psychology and Ethics*, a work which, as was to be expected, is worthy the reputation of its author as one of the ablest exponents of the *sensuous* school of philosophy.

Mr. Edward Howland has published, at Messrs. Low's, *Grant, as a Soldier and Statesman: being a succinct History of his Military and Civil Career*. The brevity and terseness of Grant's speeches are very edifying and amusing. The book, though not quite up to the dignity of history, is, nevertheless, very interesting.

On and after the 3rd inst. *The Pall Mall Budget* will be published weekly. It will consist of a collection of articles from "The Pall Mall Gazette." It is to be hoped that they will be divested of some of their pertness, and of their reckless rashness of assertion.

B. A. L.

Literary Notice.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. Eight Lectures, by HENRY PARRY LIDDON, M.A. Rivingtons: London, Oxford, and Cambridge.

WE are right glad to receive a second edition of this work. It is an improvement upon the first in many respects. The author says of this edition that "he has availed himself of the opportunity to make what use he could of the criticisms which have come, from whatever quarter, under his notice. Some textual errors have been corrected. Some ill-considered or misunderstood expressions have been modified. References to authorities and sources of information which were accidentally omitted have been supplied. To a few of the notes there has been added fresh matter, of an explanatory or justificatory character. The index, too, has been remodelled and enlarged. But the book remains, it is needless to say, substantially unchanged. And if it is now offered to the public in a somewhat altered guise, this has been done in order to meet the views of friends, who have urged, not perhaps altogether without reason, that in the Church of England, books on Divinity are so largely adapted to the tastes and means of the wealthier classes, as to imply that the most interesting of all subjects can possess no attractions for the intelligence and heart of persons who enjoy only a moderate income."

The work consists of eight lectures, the subjects of which are, The Question itself concerning the Divinity of Christ; Anticipation of Christ's Divinity in the Old Testament; Our Lord's Work in the World a Witness to his Divinity; Our Lord's Divinity itself is witnessed by his Consciousness; The Doctrine of Christ's Divinity in the Writings of St. John; Our Lord's Divinity as Taught by St. Paul, St. Peter, and St. James; The Homoverison and Consequences of the Doctrine of our Lord's Divinity. All these subjects are discussed with unusual ability; all is thorough; the scholarship, the investigation, the grasp of the subject, and the spirit of loyalty to truth, are all thorough. In our judgment it is one of the best, if not the best, works on the divinity of Christ in the English language; it abounds with great thoughts, and magnificent passages. Take the following extract on the boldness of Christ's plan, considered as a religious and social enterprise, as a specimen of the author's thinking, spirit, and style. "Nor is the boldness of Christ's plan less observable in its actual substance than in the fact of its original production in such completeness. Look at it, for the moment, from a

political point of view. Here is, as it seems, a Galilean peasant, surrounded by a few followers, taken, like Himself, from the lowest orders of society; yet He deliberately proposes to rule all human thought, to make Himself the centre of all human affections, to be the Lawgiver of humanity, and the object of man's adoration. He founds spiritual society, the thought, and heart, and activity of which are to converge upon his person, and he tells his followers that this society which He is forming is the real explanation of the highest visions of seers and prophets, that it will embrace all races, and extend throughout all time. He places Himself before the world as the true goal of its expectations, and He points to his proposed work as the one hope for its future. There was to be a universal religion, and He would found it. A universal religion was just as foreign an idea to heathenism as to Judaism. Heathenism held that the State was the highest form of social life; religious life, like family life, was deemed subordinate to political interests. Morality was pretty nearly dwarfed down to the measure of common political virtue; sin was little else than political misdemeanour; religion was but a subordinate function of national life, differing in different countries according to the varying genius of the people, and rightly liable to being created or controlled by the Government. A century and a half after the Incarnation, in his attack upon the Church, Celsus ridiculed the idea of a universal religion as a manifest folly; yet Jesus Christ has staked his whole claim to respect and confidence upon announcing it. Jesus Christ made no concessions to the passions or to the prejudices of mankind. The laws and maxims of his kingdom are for the most part in entire contradictions to the instincts of average human nature; yet He predicts that his Gospel will be preached in all the world, and that finally there will be one fold and one Shepherd of men. "Go," He says to his apostles, "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." He founds a world-wide religion, and He promises to be the present invigorating force of that religion to the end of time. Are we not too accustomed to this language to feel the full force of its original meaning? How strikingly must it not have fallen upon the ears of the apostles? Words like these are not accounted for by any difference between the east and the west, between ancient and modern modes of speech. They will not bear honest translation into any modern phrase that would enable good men to use them now. Can we imagine such a command as that of our Lord upon the lips of the best, of the wisest of men whom we have ever known? Would it not be simply to imagine that goodness or wisdom had been exchanged for the folly of an intolerable presumption? Such language as that before us, indeed, is folly, unless it be something else; unless it be proved by the event to have been the highest wisdom, the wisdom of One whose ways are not our ways, nor his thoughts our thoughts."



A HOMILY

ON

What is Truth?

THE FOREIGN PULPIT.—No. XI.

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.”—John xviii. 37, 38.



HIS incident occurs in the midst of our Saviour's passion. None any longer greet him as the King of Israel; and now He calls himself a king. Before the gates of Jerusalem, when the people met him with rejoicings, he was silent—poured no single drop of oil on the flaming excitement of the people. Now, in bonds, covered with shame,

and awaiting the sentence of death, He Himself maintains his kingly dignity. And, strange to say, even Pilate, the Roman, the heathen, the cold man of the world, cannot escape the impression that this strange prisoner is not misled by a wild delusion, is no fanatic, no dreamer; it becomes

apparent, too, that no emperor and no governor has anything to fear from this accused man; for if one will be a king, and truth is the only force on which he will rely, the only weapon with which he will fight, he is no very dangerous rival of the great of this earth; this sword which he alone wields sheds no blood; this flame which he kindles does not burn down towns and cities. Truth, too, is not a bait with which one can befool the multitude, and draw them to himself. If, yielding to a momentary good feeling, they were to follow this voice, they would soon turn round again, and fall away. "*Because* I tell you the truth, ye believe me not," says the Lord to the Jews. And Paul needed to ask the Galatians, "Am I therefore become your enemy because I tell you the truth?" But while Pilate finds little cause to fear this king, who will build his kingdom on truth, and rule by truth, he has, for his part, little desire to come into nearer contact with either the king or his kingdom. Truth! He knows that the wise men of Greece and Rome esteem it highly, and strive to attain it; but, like many of his contemporaries, He has come to view this strife as altogether vain and idle. In his opinion there is no truth—nothing certain; no supernatural, invisible, future world, and whoever thinks that he has found the truth, is only deceived. There is nothing on which the thinking spirit of man can nourish itself, and about which it can be busy except doubt; and the philosophy of life is to eat and drink, for to-morrow we die. On this account Pilate did not desire an answer to his question, *What is truth?* Having put the question, he went out, wishing only to be relieved of the whole affair as soon as possible.

But we are not in such haste to be away. If we would be Christians, if we hope in and wait for the royal kingdom of Christ, and would be subjects of it, we must know what that truth is which He has set forth as the basis of this kingdom, which is the chief message he came into the world to tell. We view the question, therefore, otherwise

than Pilate did, and need the answer, *WHAT THEN IS TRUTH?*

I. A very simple, and of its kind correct, answer any scholar might give us. *TRUTH IS THE HARMONY OF OUR THOUGHTS AND WORDS WITH REALITIES*—their correspondence with facts and things. If I have a conception, or utter an expression, in reference to something that occurred on such a day, and it actually occurred, or in reference to something to be found in such a place, and it is actually to be found there, then what I think or speak is truth. Now a man must form some notions of that truth which is about and above him, of what he himself is. It cannot be otherwise. What nourishment is to the body, knowledge is to the man's proper self. On this account, just as the bodily eye and ear are given to him, so, too, has he a mental eye and ear—the mind, understanding, or intellect—and this, not that he should busy his thoughts about idle fancies, delusions, or dreams, but that he should form conceptions which correspond with realities. Those powers of his nature are a mirror, in which things should be mirrored as they are; he can exercise a suitable outward influence, can assume the conflict with life, with the world, with the powers of nature, only when he knows life, men, nature, as they really are. But now these things can only be rightly known when they are apprehended, not individually, and alone, but in their connection with the rest of things; for everything that is, is only a part of a great and complete whole. What the earth is, he only knows who knows what the sun is, what the heavens are with all their hosts of stars; and the instincts of the human mind have ever led men further and further in search of knowledge, till we strive, not merely after truths, but to know the truth; not simply to acquire knowledge in various forms regarding many things, but to find the source of all things; not simply to become acquainted with the forces which are in any individual thing, but to search out the force-principle which is the same everywhere, in

plants and animals, in the sunbeam and in the firegrate, in the swellings of the sea and in the mind of man, which animates everything, pervades everything, holds together and governs all things. In plain words, then, he only has truth who knows God: in this way we reach a suggestive answer to the question, What is truth? It runs thus: *truth is knowledge of God*. Only the man who has found God has found truth, has the substance or essence of all truth, and the key to it. Accordingly, the Bible does not speak of truths, of a variety or multitude of truths that need to be appropriated, but of truth simply; because, as all things are gathered up and become one in the hand of God, all knowledge is true only when it centres in this source of all being and life, when it sees God in all things. "With thee is the fountain of life; in thy light shall we see light."

II. But yet further. The Scripture divides all that is into two great, but very unequal halves: INTO A VISIBLE WORLD AND AN INVISIBLE; A TEMPORAL AND AN ETERNAL. When Scripture speaks in the New Testament of truth, it often means by this word this invisible world only—the heavenly world, the spiritual life and condition. These it calls the truth, because they alone have a true being, *i.e.* in the sense of Scripture, because they alone have eternal duration and being, because they alone are unchangeable. And here we alight upon a rough distinction between that which men are disposed to regard as alone true, and that which the Word of God calls truth. Man is disposed to regard as true that only which he can apprehend with his senses, of which he is convinced from appearance, which he can handle, measure, and weigh; and beyond this, that which he can apprehend with his intellect on the ground of these perceptions of the senses. All that is beyond this, all that passes over into the invisible, he holds to be delusion or fancy. The Word of God takes another and a contrary position. It declares that what is visible and capable of being apprehended by the senses is vain; is only for a while,

has no true being, no true life-power in itself, but passes away sooner or later; is ever passing away, and, therefore, cannot save men. Truth, on the contrary, is that which abides—only that; it has a nature, therefore, which is not earthly, but heavenly and divine. For this reason truth, in the language of Scripture, is precisely that which elsewhere is called life—eternal life; the name Life is used in Scripture in so far as the spiritual world is regarded as a fulness of forces, activities, joys, and salvation flowing out of the nature of God; the name Truth, in so far as this same spiritual world is an object of knowledge and faith.

But if the full answer to the question, *What is truth?* runs thus, *truth is the kingdom of heaven and only that*—then the question is one of genuine earnestness, or indeed of well-grounded doubt only when it assumes this shape, viz., Is such truth at all accessible to men who are of the earth and return to the earth? The heavenly ladder on which the angels of God ascended and descended is no longer to be seen. Even in Jacob's dream it was not reared for men, but only for those heavenly natures. Many have appeared among men asserting that it has been given to them to look behind the curtain, to behold the secrets of the kingdom of God yonder, and therefore the truth; but even the best of them have found faith only for a while; soon enough have they betrayed signs showing that they knew no more and no better than the rest of the children of men, and the comfortless experience has come over them afresh that the heavens are brass above their heads. But the worst is that all these unsuccessful attempts to storm the citadel of heaven, even those which are regarded as the wisest, beget or strengthen the opinion that there is no heaven, no eternity, no God, no other truth than that which is within the reach of the senses. And it follows, as a natural consequence of this, that if there is no longer any truth *above* man, there is no longer any truth *in* him. If that only is true which I apprehend with my senses, and can embrace in my intellect, then the

sentence of conscience is no longer true; then is conscience itself, and every feeling of right and wrong, only a delusion. These are only words; they may impose on the weak, but the strong and the wise laugh at them. What is truth to them?

The answer which Christ has to give runs otherwise. He knows well that the way to God, to the heights where truth dwells, and forth from which first comes the knowledge of things as they actually are, and of what they are worth, is barred against the natural man. "No man hath ascended up to heaven, but he that came down from heaven, the Son of Man which is in heaven." But this Son of Man has opened the closed heavens, has brought down light and life to us. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And accordingly we say that truth is that which Christ, as the living Word of God, says to us; that which He, as the living witness (Rev. i. 5) has made known of the Father in heaven, and of the mansions in the Father's house. Truth is that which he has testified, not only in words, but also in deeds; yes, in suffering and death, of the holy will of God, of the sin of the world and the wrath of God, and also of a redemption according to the eternal counsel of the Father, of a reconciliation through the blood of his Son. And yet more; not simply is that which Christ has made known to us truth, but *He Himself is the truth*, as He not only proclaims to us resurrection and life, but is Himself the resurrection and the life. When Pilate asked, What is truth? the truth stood bodily before him. For since in the person of Jesus Christ the fulness of God, the immortality of God, dwelt bodily; since in Him heaven descends to earth; and since, though He sank down into the darkest shades of death, He yet brought back again eternal life uncorruptible in his resurrection, He is, therefore, Himself the truth; therefore does He call Himself before Pilate the king of the spiritual kingdom, born into

the world for the purpose of bearing witness to the truth. It is not the office of a king, generally considered, to teach truth. He does his duty, and is highly honoured by men if he has an ear ever open to the truth, and if he always speaks the truth. But Christ testifies of the truth, and can do no other because He is the King of the kingdom of heaven, and the truth is the kingdom of heaven itself, and this kingdom no man has opened, or can open, to sinful men except the Lord of the kingdom who alone has in his hand the key of David, who opens and no man shuts, and shuts and no man opens.

III. BUT TO WHOM DOES HE OPEN? Who may enter with Him into the glory of his kingdom? To whom does truth come, not as a withering condemnation, not as a consuming fire, but as the blessed light of eternity, as revealing the counsel of the loving God? Here is the answer—"He that is of the truth heareth my voice." But is not that strange, that to hear the voice of the truth one must beforehand be of the truth? If one already comes of it, is already at home in it, then surely he does not need first to seek it! And, on the other hand, if the truth is first to be received from the lips of Christ, yes, is first to be found in Himself, in his person, is first to be drawn out of Him as the living fountain, then is it impossible to have it beforehand, impossible to be already of the truth. But just as mysteriously does the Lord say to Nicodemus that those only come to the light who already do true works in God; while yet, on the other hand, one can do works in God only when he already stands in the light, is already a child of the light. To the Jews He says, "Ye cannot hear my word for ye are not my sheep;"—while we should have thought that they would first be shut out, would shut themselves out from the flock of the Good Shepherd in that they would not hear his word. And elsewhere Jesus says of the world, "They cannot receive the spirit of truth, for they do not know him"—while it would appear that one has first

to receive Him in order to know the spirit of God. And yet it is as clear as it is true, that in order to find the truth that is over and above us, in order to drink out of the fountain one must already have truth beforehand in himself—not indeed as finished knowledge, for then we should need no revelation, no enlightenment further—but most certainly in the form of a mind for the truth, joy in it and desire for it, in the form of pure earnestness and undisguised willingness ever and everywhere to honour it, to be subject to it, especially to admit its claim when it comes unexpectedly, when it humbles our vanity, or when it unmercifully shatters opinions which we have held dear, and have regarded as good and wise. He only who is prepared for this, prepared to sacrifice everything to the truth looks upon the face of truth. It is this which the Lord expresses in our text. His words could not have calmed Pilate, but the question is important to us, How are we related to this kingdom of Jesus if it is not of this world? Can we be fit for it if we seek our God, our highest joy, our life's object in this world? Men are so deaf to the truth because they see the visible only and not the invisible. It is that which is empty and vain which men will have at any cost or risk; this is to them the true, the right, the abiding; and just as those who will not serve the living God become, in some form or other, idolatrous, so do those whose hearts cling to this world's good and lust, who court the favour and esteem of men, yielding to the service of the false, become themselves false. They love what is unreal and empty; make it in some shape their god; and accordingly soon lose, through constant self-deception, all mind for the truth. Only by lies can the world conceal its emptiness; and therefore the wisdom of the world consists for the most part in what is untrue, in artifices suitable to sustain the false.

We have a third answer then to the question, What is truth? Truth is not only right knowledge, and therefore, necessarily, knowledge of God, not only the kingdom of

heaven with the eternal life, and therefore one with Christ, the king of that kingdom and the prince of life; but truth is—Thirdly: *A mind which we must always have in us* in order to know the truth which is in heaven, and comes from heaven. To a man like Pilate there would be no truth; and indeed, Scripture seems to say as much. “Yea, let God be true and every man a liar,” says Paul; and experienced men will confirm it still, will tell you that they have to seek long among men for one who is true, pure, upright to the very depths of his soul, utterly incapable of a lie; one, therefore, on whose word they may implicitly rely. The world bears but a poor testimony to itself; men have said that language was given us that we may conceal our thoughts behind it; they accept the maxim, “the world will be deceived, then let it be deceived.” It becomes therefore the task, the glory of every disciple of Jesus to follow his Lord, the King of Truth; to confess Him, the true confessor, no deceit being found in his mouth, no impurity in his heart; his yea being absolutely yea, and his nay, nay.

The answer then to the question of Pilate runs: Truth is a Christian virtue which we learn of the Master, and practise in love to Him who went to death with the truth and for it. And accordingly, one of his first imitators and confessors, Paul the apostle, pointing to the Saviour, standing in his bonds before the governor, appeals to Timothy and to us in those solemn and emphatic words, “I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment (viz., truth and fidelity) without spot,” &c. (1 Tim. vi. 13—15.)

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Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this **TEHILIM**, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough **HOMILETIC** treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The **HISTORY** of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) **ANNOTATIONS** of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The **ARGUMENT** of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The **HOMILETICS** of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately educed, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT : *Genuine Moral Courage.*

“In the Lord put I my trust:

How say ye to my soul, Flee as a bird to your mountain?

For, lo, the wicked bend their bow,

They make ready their arrow upon the string,

That they may privily shoot at the upright in heart.

If the foundations be destroyed,

What can the righteous do?

The Lord is in his holy temple,

The Lord's throne is in heaven:

His eyes behold, his eyelids try, the children of men.

The Lord trieth the righteous:

But the wicked and him that loveth violence his soul hateth.

Upon the wicked he shall rain snares,

Fire and brimstone and an horrible tempest:

This shall be the portion of their cup.

For the righteous Lord loveth righteousness:

His countenance doth behold the upright.”—(Psa. xi.)

HISTORY.—This psalm was evidently penned at a period when David's dangers were great, and when his faith rose equal to the occasion. What the particular dangers threatening him at this time were, is not certain. Some think that they were those connected with Saul's persecution. (1 Sam. chap. xviii, xix, xxii.,

&c.) Whilst others regard them as springing out of Absalom's rebellion. Two things are clear. David's perils were such as to fill his timid friends with great alarm, for they urge him to "Flee as a bird to the mountains" for his life, and that his soul at this time was in one of its most courageous and triumphant moods. "In the Lord put I my trust," &c. Their cowardly fears instead of shaking his trust in God only gave him an occasion for pouring out the lofty song, the firm and simple faith with which his heart was full.

ANNOTATIONS.—"*In the Lord put I my trust.*" In Jehovah I have trusted and do still trust. His avowal of confidence in the Eternal is the ground which he makes the appeal to his timid friends.

"*How say ye to my soul, Flee as a bird to your mountain?*" The mountain was the customary place of refuge for persecuted men. It has ever been nature's fortress for the endangered and defenceless. "How say ye," &c. Why endeavour to excite my alarm and prompt me to quit the open field of duty for safety in obscure scenes?

"*For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.*" For lo, the wicked will bend the bow, they have fixed their arrow on the string to shoot in darkness the straightforward in heart. The idea is that his enemies have clandestinely made everything ready for his destruction. The bow is bent, and the fatal arrow on the string, there is therefore no time to lose. This is one of the arguments of his kind friends to prompt him to flee.

"*If the foundations be destroyed, what can the righteous do?*" Some, for foundations, read columns or pillars. The true relation of the tenses, says Alexander, is given in the Prayer Book version, "For the nations are cast down, and what hath the righteous done?" The words we think must be regarded, not as the expression of David, but as still the language of his timid friends employed to tempt him to flee away for safety. They mean the foundations of society will be destroyed, everything is running to ruin, and what hath the righteous done? The answer implied to the question is, Nothing.

"*The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.*" The idea is, that the God whom he trusted for deliverance is over all, sees all, and judges all.

"*The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.*" His soul hateth and still hates. This is not simply equivalent to he hates, but denotes a cordial hatred. *Odit ex animo.* He hates with all his heart.—(Alexander.) The wicked and the lover of violence the great God hates with all his heart.

"*Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*" "The mixed metaphors show that the whole description is a tropical one, in which the strongest figures elsewhere used to signify

destruction as an effect of the divine wrath, are combined. *Rain* is a natural and common figure for any copious communication from above, whether of good or evil. *Snares* are a favourite metaphor of David for inextricable difficulties. *Fire and brimstone* are familiar types of sudden and complete destruction, with constant reference to the great historical example of Sodom and Gomorrah. *Raging wind*, literally *wind* (or *blast*) of *furies*, is another natural but independent emblem of sudden irresistible inflictions. The second Hebrew word is elsewhere used for strong indignation (Psa. cxix. 53), and is once applied to the *ragings* (or *ravages*) of famine. (Lam. v. 10.) *The portion of their cup*, or the cup-portion, something measured out for them to drink, according to the frequent Scriptural representation, both of God's wrath and favour, as a draught, or as the cup containing it. (Compare Psa. xvi. 5. xxiii. 5, with Matt. xx. 22, 23, xxvi. 39.) The meaning of the whole verse is that, notwithstanding the present security of the ungodly, they shall sooner or later be abundantly visited with every variety of destructive judgment." (*Alexander.*)

"*For the righteous Lord loveth righteousness; his countenance doth behold the upright.*" Whilst Jehovah abominates and will punish the wicked, He loves the righteous and looks upon them with the favour of affection. Some translate it "the upright shall behold his countenance," others, "His countenance shall behold the upright."

ARGUMENT.—(1.) David sees nothing to fill him with apprehension (*a*) in what is said about his enemies' movements, for he trusts in God (vers. 1, 2); and nothing to fill him with apprehension (*b*) in what is alleged about the indifference of God (ver. 3); for (2.) God is not so indifferent as He seems to be, but (*a*) is really noticing all (ver. 4); and (*b*) merely testing his people (ver. 5, first clause), (*c*) he thoroughly hates the man of cruelty (ver. 5, second clause), and (3) God will condignly punish the wicked (ver. 6), and show his approval of the righteous (ver. 7.)—(*Hapstone.*)

HOMILETICS.—This psalm, treated homiletically, may be regarded as an illustration of *genuine moral courage*.

"**COURAGE**," says Webster, "is that quality of mind which enables men to encounter danger and difficulties with firmness or without any fear or depression of spirits." A most comprehensive definition this of genuine moral courage. There is a stolid insensibility of soul which enables men to encounter dangers without fear, but this is not courage; it is mere brute stupidity, nothing more. There is a recklessness of passion which leads some to encounter dangers without fear. When the passion of avarice, ambition, or revenge is in full flame, men will rush to the cannon's mouth without trepidation; but this is not courage, it is moral madness. True moral courage is not the mere force

of vulgar heroes, it does not show itself in swaggering words or reckless deeds, it is not a feverish tide that ebbs and flows, as wine inflames, or circumstances change, but a steady stream of power bearing the soul ever on in the calm majesty of duty. Cowper has well described a morally courageous man:—

“He holds no parley with unmanly fears;
Where duty bids, he confidently steers;
Faces a thousand dangers at her call,
And, trusting in his God, surmounts them all.”

In this Psalm we have—

I. Genuine moral courage TESTED. David’s moral courage was now tested. Tested by the alarming intelligence and cowardly counsels, not of enemies, but of friends. They presented to his mind two facts to prompt him to a *cowardly* flight.

First: *The imminence of his danger*. His destruction was *ready*. “The wicked bend their bow, they make ready their arrow upon the string.” All was prepared, nothing was required but the drawing of the string, and the poisoned arrow would pierce his heart. There was no time to lose. It was *secret*, too. “That they may privily shoot.” Had he seen, it would not, perhaps, have been so terrible. The imagination magnifies the unseen. Danger is always essential to develop true courage; danger is the school for culturing moral heroes. There is much truth in what Richter has said, “A timid person is frightened before a danger, a coward during the time, a courageous person afterwards. Another fact which David’s friends presented to his mind to prompt him to a *cowardly* flight was—

Secondly: *The uselessness of religion*. “The foundations shall be cast down, what hath the righteous done?” Society is unhinged, respect for law and order is gone. “The foundations of the earth are out of course.” What have the righteous done toward preventing it, or what can they do? Don’t depend upon righteousness. Nothing could be more fitted to alarm David, than the idea that righteousness went for nothing in society, and that God was regardless of the just and the true. You shake a man’s faith in the worth of rectitude, and you will destroy in him the very soul of true courage. All this David’s friends now essayed to do. In this Psalm we have—

II. Genuine moral courage EXPLAINED. All this did not intimidate David. On the contrary it re-inspired him. What was the very spirit of his courage? *Trust in an all-sufficient Helper.* "In the Lord put I my trust." In Jehovah I have trusted and shall trust. To show that He in whom he trusted was sufficient to help him, he refers to four things.

First: *God's authority.* "The Lord is in his holy temple, the Lord's throne is in heaven." This means, Jehovah is in his holy palace; the throne of Jehovah is in heaven. He is over all. He is the King of the universe, and is able to control the events that are transpiring.

Secondly: *God's knowledge.* "His eyes behold, his eyelids try the children of men." He is not ignorant of what is going on, nor is He a mere spectator. He examines the motives of every actor in the scene.

Thirdly: *God's feeling.* "The Lord trieth the righteous, but the wicked, and him that loveth violence, his soul hateth." He not only superintends and sees all that is going on, but He has a heart in the matter. His feelings are interested. He loves the good; he loathes the wicked.

Fourthly: *God's retribution.* "Upon the wicked he shall rain snares," &c. The idea is, He will punish the wicked, and bless the righteous.

Such is the God he trusted in. One who has unbounded authority, whose kingdom ruleth over all. One who has infinite intelligence, "whose eyelids try the children of men." One who has moral feelings, who recoils from the wrong, and sympathizes with the right. One who will exercise a righteous retribution. Who that trusts in such a God as this need fear? Is not this the soul of true courage? Job has this trust, and he said, "Though he slay me, yet will I trust in him." It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." (Psa. cxviii. 8, 9.) "They that trust in the Lord *shall* be as Mount Zion, *which* cannot be removed, *but* abideth for ever." (Psa. cxxv. 1.) "Trust in the Lord with all thine heart, and lean not unto thine own understanding." (Prov. iii. 5.) "Whoso trusteth in the Lord, happy is he." (Prov. xvi. 20.)

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Iona, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Aspects of the True Gospel Ministry.*

(Continued from page 217.)

"For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles," &c.—Ephes. iii. 1—13.

HAVING examined this passage with some measure of critical minuteness, we regard it homiletically as exhibiting a true Gospel minister in three aspects, as *The subject of vicarious suffering, the recipient of Divine ideas, and as the messenger of redemptive mercy.* In the first aspect, namely, as the SUBJECT OF VICARIOUS SUFFERING, we have already considered him, we now proceed to consider him in the other two aspects.

II. AS A RECIPIENT OF THE DIVINE IDEAS. "By revelation he hath made known to me the mystery," etc. The Gospel truths which Paul had to proclaim to the Gentiles were not derived from any human source, or the deductions of his own reason, or the intuitions of his own soul, but they were *revealed* to him by God. "I never received it of man," said he, "neither was I taught it, but by the revelation of Jesus Christ." (See Acts

xvi.) We have an account of this revelation given by Paul himself. It is the glory of man that he can receive ideas from the great God Himself. He has what no other creature under Heaven has, the capacity to take in the thoughts of the Infinite. It is essential to a true minister that he does this. He cannot offer any spiritual help to humanity unless he does this. His own ideas have no power to help his race. The ideas to enlighten, elevate, and bless souls must come from God. Hence what Paul gave to the Gentiles, he tells us, came by revelation. Two remarks are suggested by the passage in relation to the idea.

First: *It had been long hidden.* He calls it the mystery: "The mystery which in other ages was not made known." It was a mystery not in the sense of *incomprehensiveness*, but in the sense of undiscoveredness. It had been unrevealed, and therefore unknown to past generations. The whole Gospel was once a mystery; it was in the mind of God as an idea unrevealed to the universe.

Secondly: *It was very grand.* The particular idea to which the apostle here refers is this, that the Gentiles were to partake of the salvation of the Gospel and to be united in one body with the Jews. "That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise by Christ in the gospel." Grand idea this! That the poor Gentiles should become "heirs" of the same inheritance as the Jews—members of the same great spiritual "body" as the Jews—partakers of the same great "promise" as the Jews. The idea that Paul had from God was the uniting of all the races in the world in one great spiritual confederation.

Thirdly: *It was exceedingly ancient.* "From the beginning of the world it was hidden in God." Such was the idea that Paul tells us had been revealed to him and to the holy apostles and prophets by the Spirit. Every true Gospel minister must be the *recipient of divine ideas*.

III. THE MESSENGER OF REDEMPTIVE MERCY. Paul speaks of himself here as the "minister" of the things that have been revealed to him. "Whereof I was made a minister," etc. What he received he had to communicate. The passage indicates

several things concerning a true messenger of redemptive mercy.

First : *The divine designation to the office.* "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power." The office of a true minister is a gift of grace—a gift of grace which comes to the soul by the effectual working of God's power. Paul felt that he became a messenger of these truths not by his own seeking or merit, but by the grace of God. Nor by his own native inclination, but by the effectual working of God's power, referring, undoubtedly, to the divine energy in his conversion. Every man must experience this divine energy before he can become a true messenger of redemptive mercy. God must work in him before he will work by him.

Secondly : *The humble spirit of the office.* "Unto me who am the least of all the saints is this grace given." The expression means, Who am incomparably the least of all the saints, who am not worthy to be reckoned amongst them. The memory of his past conduct and the solemn grandeur of the work to which he was called deeply impressed him with the sense of his own unworthiness. Humility is essential to this great work ; it is when a man feels his weakness that he is truly strong in the ministry of truth. A deep sense of our own insufficiency is essential to make us sufficient for this of all offices the most grand and momentous. He who feels himself the least of all saints, will become the greatest of all preachers.

Thirdly : *The grand subject of the office.* What is the great theme of the Gospel preacher ? Scientific facts, philosophic speculations, theological theories ? No, "the unsearchable riches of Christ." The word unsearchable occurs in only one other place in the New Testament (Rom. xi. 33), where it is rendered *past finding out*. Past finding out, not so much in the sense of mystery, as in the sense of inexhaustibleness. It is an ocean whose depths are unfathomable, and whose breadth and length stretch into the infinite. These unsearchable riches of Christ, unlike material riches, are *soul-satisfying, man-ennobling, ever-enduring*.

Fourthly : *The enlightening character of the office.* "To make all men see what is the fellowship of the mystery." The

idea is, to enlighten all in respect to God's redemptive mercy, the Gentiles as well as the Jews. The work of a true Gospel minister is to *make men see* divine things, to bring them before their eyes and to induce them to look earnestly and steadily upon them.

Fifthly: *The angelic bearing of the office.* "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Several thoughts are implied in this passage. (1.) That there are in the universe a gradation of angelic intelligences. "Principalities and powers in heavenly places." (2.) That it is of great importance that they should study the manifold wisdom of God. (3.) That the Christian Church affords them a grand opportunity for studying this glorious subject. The Church is the effect, the manifestation, and the organ of God's manifold or diversified wisdom. (4.) That the use of the Church for this object was according to the eternal plan of God. "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Sixthly: *The high privileges of the office.* "In whom we have boldness and access with confidence by the faith of him." "The accumulation of substantives in this sentence," says Hodge, *boldness, access, confidence*, shows that there was no word which could express what Paul felt in view of the complete reconciliation of men to God through the mediation of Jesus Christ." The privileges of a true Gospel minister as indicated in verses 12, 13, are—(1.) Free and fearless access to the great God. (2.) Divine support under the various trials of life. "Wherefore I desire that ye faint not at my tribulations for you, which is your glory." Paul was now a prisoner at Rome, and yet he felt that inward support which enabled him to exhort the saints at Ephesus not to faint or be disheartened on his account.

Such in brief is the view which this passage presents of a true Gospel minister. He is a man of vicarious suffering, a recipient of divine ideas, a messenger of redemptive mercy. Where are the preachers that answer to this sketch? Let such men fill our pulpits, and the conversion of our England will not be far distant; and when all England becomes a true Church, the whole world will speedily be won to Christ.

Germs of Thought.

THE BYEWAYS OF THE BIBLE.—No. XI.

SUBJECT: *The Death of Sennacherib.*

“His sons smote him with the sword.”—2 Kings xix. 37.

Analysis of Homily the Eight Hundred and Tenth.

WHY are we told of this fact? Holy Scripture, as a general rule, passes over the lives and deaths and exploits of the mere great men of the world in a most cursory way. Only one incident, for example, is mentioned in the life of Herod the Great. (Compare this with Josephus.) Nothing is told us of the Roman Emperor, Augustus, except his office and name; and not so much even as that of his successor, Tiberius. Why then have we related to us so particularly the death of this king, taking place, as it did, so far to one side of the usual path of God's word? The answer will be found, I believe, by a reference to the past. If we consider, I., The character of his life, and compare with that, II., The character of his death, we shall discover both the reason and the instruction of the text.

I. THE CHARACTER OF HIS LIFE. Two things had distinguished it towards man—excessive violence and much pride. You have seen pictures from those Assyrian palaces brought to light again of late years. A favourite subject in most is the victorious king, commanding his captives to be slain, or himself blinding them perhaps with his spear. These pictures, we may be quite certain, are only too correct. What the artist portrayed with such vigour had frequently been in his sight. That almost brutal bodily strength, those stiff and barbarous adornments, those merciless and unrelenting features, were observable, in that ferocious dynasty, to the life. And this Sennacherib, perhaps, of all these sovereigns, was the most successful, and so, the worst. Probably, it is his portrait you see most frequently on

those slabs. And, at any rate, they help to furnish us with a true idea of his life. Take a succession of those revolting transactions, those causeless conflicts, those captured cities, those butchered prisoners, those blinded sovereigns, those streaming executions, and you have the deeds of his reign. Take the triumphant pride with which he exults over them, and you have the full criminality of those deeds. "Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" (Ver. 13.) Thus it is he enumerates and boasts of the atrocities we see represented on those walls!

The tide of his oppression came at last to the land of Judea. Here he was on especially dangerous ground. He came in contact here with a "peculiar people," the inheritance of Jehovah, the family which God was educating for the benefit of mankind. This added both to the enormity and to the importance of the crime. How to the enormity, if he did not know what he was doing? Because he knew sufficient to know more. Where ignorance is wilful or careless, it does not excuse our sins, but aggravates them. It *must* lead to many sins; it *may* lead to any sin; it is responsible, therefore, for them all. We did not know whom it was we were neglecting: such will be the defence of some at the last. (Matt. xxv. 44.) The reply is the same as above. So, in this case, Sennacherib was well aware that he was fighting not against Hezekiah but Jehovah. Notwithstanding all he had done against the gods of the nations, he knew how great was the trust of Hezekiah and his people in the Lord. (Isa. xxxvi. 15, 18.) This ought to have led him to inquire. Instead of this, he says in effect, Be the Lord Jehovah who he may, I am not to be checked. Before any man went to this length, he ought to have known what he said.

We must also consider the effect of his language and conduct on the Jews. How did his sin appear in their eyes? Considering their position and destiny, this was of importance to the world. And, in their eyes, it is clear, his offence involved the most direct and daring challenge to all they adored. That Assyrian flood had submerged all the neighbouring tribes. All the gods of the heathen, all the minor mountains, even, of Emmanuel's land, had been successively overwhelmed. Only

the mountain of the Lord's House remained above it. And the flood with its many waves threatened to engulf even that. Would the House be overthrown, or the waves be driven back? Would this great conqueror conquer Jehovah, or would he, instead, and at last, be subdued? "He hath sent to reproach the living God." (Isa. xxxvii. 4.) All the faith of Judah stood by, and all the unborn faith of Christianity stood behind it, to observe the result.

II. THE CHARACTER OF SENNACHERIB'S DEATH. We have seen the nature of his challenge. We have now to notice the reply. God replied, first, to his pride. Who can stand, the king had said, before me? God answered him, not in battle, not by spoken rebuke, but, as it was prophesied, by a "blast." In the dead of night, when all Jerusalem was asleep or praying, a messenger of God passed in silence through the distant Assyrian camp. No one beheld his approach, or heard his step, or observed his departure. He came in, he passed through, he was gone, like a breath. But the breath of nearly two hundred thousand sleeping warriors was gone with him, too. In the morning the once mighty sovereign is in a camp of dead men. Where is the terrible army he relied on? What has he left now to be proud of? What can he do now but return home, humiliated and alone?

God replied, next, to his violence and bloodshed. "With what measure ye mete," &c. (Matt. vii. 2; see also Judges i. 7; 1 Sam. xv. 13; Matt. xxvi. 52.) The same kind of rule seems to have been observed in this case. After the king had returned to his own kingdom and city, the weapon he had so often employed was employed on himself. As the prophet had foretold, he died by the "sword." Besides which, with a horrible kind of fitness, this man of unnatural cruelty, it is to be noted, died by unnatural hands. He was slain by his sons: two of them (doubling thus the guilt of each other), brothers in hatred and cruelty, and worthy inheritors of his nature, uniting in the deed. How often we see this! The instruments of the sinner's punishment brought into being by himself!

Lastly, Jehovah answered the man's blasphemy and profaneness. The challenge had been delivered, if not within hearing,

certainly within sight, of God's House, in the ears and language of the people who sat on the wall. No answer came at the time. God, who sometimes waits to be gracious, often delays to destroy. But the answer, when it did come, was most conclusive and direct. In the king's own kingdom and city, in the temple of his own idol, while engaged in the very act of worship, the blow descended upon him. If safe anywhere, he thought it was there. There it was, on the contrary, just there, that he died. While seeking for protection, he was slain. "What God," he had boasted, "can deliver from me?" "Can thine own god protect thyself?" replied the silent stroke of God's hand.

It is unnecessary to point out the importance of such a lesson to the Jews. So significant an incident was well worthy of being commemorated among them. Like those separated portions of English counties which you see on the map in the midst of other counties, this was an important portion, though a detached one, of the life-history of God's people. How it would encourage their faith in his help, and so prepare them for the coming captivity, and bring home to them the momentous truths of *Psa. xxi. 28*; *Psa. lviii. 11*, &c. And, if all this to them, as much to us, who are taught by their experience, and are the inheritors of their faith. "Evil shall hunt the wicked to overthrow him." We see, just as much as they did, the conclusion of such a "hunt" in our text—how God and the impenitent sinner must come face to face at the last—how such a man prepares his own torments, and creates his own executioners, and sends up against Heaven the very bolts which come back perforce on himself. These are truths much forgotten, and, therefore, to be often insisted on in these days. There is a way of preaching the Saviour as though there were nothing from which to be saved. This grand Old Testament history, rising up out of those distant Assyrian ruins, may help to deliver us from such a delusion. There is a Saviour. There is a need for Him, too. There is such a thing as "the wrath to come." There is a "City of Refuge;" but that is not all. The "avenger of blood" is behind us; and if we do not flee to it, we are lost.

MATHEMATICUS, M.A.,
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SUBJECT: *The Fortune Hunter.*

"Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost," &c.—Acts viii. 14, 15.

Analysis of Homily the Eight Hundred and Eleventh.

IN this portion of the inspired record we discern, First: *The power of ignorance.* Simon used sorcery and the people were bewitched. We find society in all ages troubled by these artful characters—men that live by means of their cunning and deceitfulness. They study continually the easiest way to hoodwink their fellow-men, so as to be able to lead them captive at their will, as Elisha of old led the Assyrian army in their blindness to the metropolis of the enemy. And what is still a more wonderful phenomenon is, that the public bend their knee before these idols to pay them obeisance; and woe to the heretic who will dare to raise a voice against them! By a careful search, it is probable we could find in every neighbourhood an "oracle" who can charm and conjure, and wield an absolute command over the world of spirits. It is full time for society to frown at and forsake these superstitions, and refuse indignantly to be led by ignorant hags and cunning dotards. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (1 Thess. v. 5.)

Secondly: *The power of religion.* The sorcerer and the multitude that believed his enchantments believed the Gospel. As at the dawn of day the unclean animals of night flee to their dens—so when the light of Gospel truth dawns upon the soul it chases away the morally unclean. When the diligent farmer goes forth to cultivate his small estate, how unfruitful soever its soil may be, he will not give it up until all signs of its barrenness have disappeared by the waving crop of golden grain, which is brought forth to remunerate the toil and sweat of husbandmen. When the Spirit of God breaks up the fallow ground of a man's heart, the brambles of avarice shall be cut off—the thorn-bushes of jealousy, envy, and strife shall be uprooted—all sign of barrenness will disappear, and the

Comforter will not leave him until his heart will blossom and fructify as the garden of the Lord. We notice—

I. THE DUTY OF THE CHURCH TOWARDS THE UNGODLY. “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.” Wherever the primitive Church discovered a tendency towards the truth, they were ready to stretch forth their hands to help them—even to the heterodox Samaritans that had been the sworn enemies of Jerusalem for centuries. In Samaria lived that political intriguer, Sambalat, who opposed the building of the Temple and walls of Jerusalem. Mount Gerizim, with its rival temple, priests, and offerings, was in the locality, and there lived the nation that refused to receive as inspired any portion of the Bible save the five books of Moses; notwithstanding all this, so soon as they found them deeply impressed with regard to their salvation, they helped them. The true spirit of the Gospel removes the partition wall between different nations and ranks of society—Jew and Greek, black and white, barbarian and Scythian, bond and free—all are brethren according to the ethics of the New Testament. The tendency of the present proud race of professors is, to cast a haughty glance at the swearers, drunkards, and Sabbath-breakers, and separate themselves from them in their pomp and self-conceit by an impassable social gulf. “We do pray for mercy, and that same prayer doth teach all to render the deeds of mercy.” Such conduct differs widely from our great exemplar. It was reported of Christ from Dan to Beersheba, “He receiveth sinners and eateth with them.” He lived in their midst, healed their sick, and raised their dead. None of the exclusiveness of the Pharisees lurked in his sympathising heart, and when they grumbled at his liberality, He answered them, saying, “The Son of Man came to seek and save that which was lost.” Let us follow his example, and try to win souls by means of kindness and sympathy.

II. THE EXISTENCE OF GOOD AND EVIL IN THE CHURCH IN ALL AGES. Judas was amongst the twelve apostles, Simon was at Samaria, the false teachers disturbed the peace of the Church at Corinth, and the Nicolaitans that of the Churches of Asia. In

the time of the Apostolic fathers, errors crept early into the Church; and in the middle ages superstition wielded an universal sway. At the time of the Reformation how strange the errors that were propagated! Why?

First: *Because of the limited knowledge of man.* Christ taught in one of his parables that the kingdom of heaven was like unto a man casting a net into the sea, which gathered all manner of things. Every species of fish is found therein. Even so when we cast the net of Gospel truth into the boisterous sea of ungodliness it gathers all manner of characters—sceptics, scoffers, drunkards, swearers, &c. The Church may suspect the propriety of receiving them into her communion; but notwithstanding their suspicion, on account of the limited knowledge of man, it is dangerous to select. What then is to be done? “Let both grow together until the harvest, lest while ye gather up the tares, ye root up also the wheat with them.” The Church is often censured on account of its imperfections, still it is conceded by its most inveterate enemies that it is the best of moral schools. If we observe the process of nature we perceive a striking analogy between her and the Church. In the most sheltering corner of the fruitful field, you will find brambles, thorns, thickets, and nettles growing abundantly. So in the Church, the best moral soil this side of heaven, we find thorns and thistles as well as roses, clustering grapes and other fruit.

III. IN THE LIFE OF MEN THERE ARE EVENTS WHICH EXHIBIT THE MASTER PRINCIPLE. “And when Simon saw that through laying on of the apostle’s hand the Holy Ghost was given, he offered them money.” “A cursed hunger for pernicious gold” said within him, here is an opportunity for gain, I will soon make my fortune.

A bad man may go through the routine of Christian duties, deceiving and deceived, but some event will happen which will decipher the hieroglyphics of the inner man. We cannot discern a man’s real character in the annual exploits reported in periodicals, but in the small things which happen daily on the hearth with the family, and in the market with the weights and measures. The devil leads a man by degrees, and when he

gains a complete mastery over him he makes a fool of him before heaven and earth. It is quite evident that the sin of Simon was avarice. He was one of those fortune-hunters that are as numerous as locusts in this mercenary age. Where are the multitude worshipping? In the temple of commerce. Who is their God? Mammon. What is their Bible? The Ledger. What are the articles of their creed? All is contained in the simple word—GAIN. The history of the rich man in the parable is a solemn warning to these fortune hunters. When he commanded his soul to eat and drink and be merry, suddenly came the voice: "Thou fool, this night thy soul shall be required of thee; and whose shall those things be which thou hast provided?" Listen, thou worldly-minded man: Instead of the extensive estate, the stately palace, the joyful companions, and the inspiring music, the cemetery shall be thine estate, the grave thy palace, the worms of the dust thy companions, and dead silence shall reign over all. And whose shall those things be which thou hast provided? Let us practise liberality and benevolence, forasmuch as we cannot bring a handful with us to the grave.

IV. WHEN THE EVIL IS FOUND IT IS THE DUTY OF THE CHURCH TO REFORM IT. When the angels revolted in heaven and threw off their allegiance to the Supreme Being, God did not keep them there to brood discontent, but hurled them headlong "to be kept in chains of darkness unto the judgment of the great day." When it was discovered that Ananias and Sapphira "kept back part of the price," divine judgment smote them for their hypocrisy. And so soon as Peter knew Simon he told him, "Thy money perish with thee." And this is a proper example to the Church for all ages. How is it to be done?

First: *Church discipline should be administered impartially.* The hard crooked hand and vile raiment, to be treated the same as the gold ring and gay clothing. "God is no respecter of persons." It can be reasonably inferred from this passage that Simon was a rich man. Probably his time-serving policy had paid him well: "To him (the people) gave heed from the least to the greatest, saying, this man is the power of God." Peter cared little for his worldly position; rich or poor, the apostle

told him boldly, "Thou hast neither part nor lot in the matter ; for thy heart is not right in the sight of God." In modern times there is a tendency in the Church to wink at the evil because of the worldly position of the offenders :—

"But 'tis not so above ;
There is no shuffling ; there the action lies
In its true nature, and we ourselves compell'd,
E'en to the teeth and forehead of our faults,
To give in evidence."

The coward voice is often heard. If this wealthy man is excommunicated, what will become of the Church afterwards ? My craven-hearted friend, if those suspicious characters could be spared when Christianity was frowned at by worldly authorities, when its adherents were few and insignificant, how much more so now, when the little one is become a thousand, and the small one a great nation ? God forbid that we should patronize evil in the Church. Whilst Achan remained in the camp the army succeeded not, but so soon as he was punished victories were won. We must cast out all evil from our midst.

Secondly : *Church discipline should be administered compassionately.* Though Peter spoke the truth frankly in his face, still before he finished the honest rebuke he pointed him towards the right path, "Repent of this thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." When the enemies of Julius Cæsar met together to consult the best and easiest way to dispatch him, Shakespeare puts the following words in the mouth of honest Brutus :—

"And gentle friends,
Let's kill him *boldly* but not *wrathfully* ;
Let's carve him as a dish fit for the gods,
Not hew him as a carcase fit for hounds.

.
This shall make
Our purpose *necessary*, and not *envious* ;
Which so appearing to the common eyes,
We shall be called purgers and not murderers."

Church discipline also must be exercised *boldly*, but not *wrathfully*. Paul commanded the Galatians—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such

an one in the spirit of *meekness* ; considering thyself, lest thou also be tempted. (Gal. vi. 1.)

V. BAD MEN WHEN DISCIPLINED WILL OFTEN HAVE THEIR OWN WAY. Pray ye for me. Instead of following Peter's exhortation, he had his own way, and his plan shows that *He wanted only to escape from punishment*. Pray ye to the Lord for me ; what is to be the subject of the prayer ? that my heart should be renewed ? Nay, but that none of these things which ye have spoken come upon me. It was caused by *fear*. We live in the midst of men of the same moral species as Simon. God proclaims, "Behold, now is the accepted time, behold now is the day of salvation." Man answers, No, I must enjoy worldly pleasures for a few years more, and having spent the best of my days under the sway of Satan, in the evening of life when crippled by age, then the minister will pray for me, and I shall go to heaven.

Paul declares to the Corinthians that a man may possess genius, learning, generosity, and self-sacrifice, but if love is wanted all is in vain. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing." Holy Spirit, Divine Comforter, descend in thy saving power, pluck these brands from the fire ! We welcome Thee to reform the Church, to sanctify our hearts, and make us meet for heaven. W. A. G.



SUBJECT : *All-Conquering Confidence.*

"My God will hear me."—Micah vii. 7.

Analysis of Homily the Eight Hundred and Twelfth.

IT is the part of faith to triumph over adverse circumstances ; to cling to the everlasting Rock amid the swellings of the angriest sea ; to people solitude, calling up a cloud of witnesses, when, as in the case of the prophet, we are in a moral minority. It has an Ephphatha which, sounded in the midst of barrenness,

brings out to view exhaustless stores. It brings the soul to sit at the heaven-furnished table of satisfying good. Like the fabled Midas, it can turn what it touches into gold. It makes *me* of every *us* of the promises—*thou* of every *ye*. It can make to itself an ever-glowing garden of delight, an eternal eventide of gems ; can read the mystic meaning of the universe ; can sit calmly on the wheels of tumult, and amidst busy multitudes can be alone. On every account, and at every time, it is eminently worth cherishing.

In trial it is always best to cling steadfastly to some great truth. To hold by *that* whether able or unable to square and harmonize circumstances with it. All trial should drive us to this, as Micah, “*Therefore will I look unto the Lord,*” &c. Trial *must* drive us *to* or *from* God ! By seizing on some great fact, such as “The Lord liveth,” “My God will hear me,” &c., we make trial our servant to help us to God. This is Christian privilege and duty. Nothing can legitimately shake confidence in God. What He does, or suffers to be done, must have a good design, and, on our trusting Him, a good end. To the true, all things work into harmony, as night works into day. We may often be tempted to touch circumstances, and to hurry accomplishments ; may be impatient of slow processes ; and may incline to hasten on result, but must battle with and overcome the temptation, for the slightest yielding to it may disturb unseen providences, and change the current of right-flowing streams, and so hinder rather than help, destroy rather than secure, the desired end. In confidence, and quietness, and duty we are safe. As *believers* we can afford to be calm. It is often our strength as well as our safety. Often, I know, it may be exceeding hard to see and feel this. We may be placed in circumstances that are painful, and that seem ill fitted to accomplish that on which our hearts are set ; and there may be frequent appeals to our feelings which almost compel our judgment to yield to our emotions. We may be tempted and almost persuaded by such appeals hastily to remove what time, and the natural order of things, would remove with better grace and better effect. But we must pause. The result of yielding to such temptations would probably in every case be unsatisfactory, deceptive, poor, and perhaps something worse. If we are in the *right*, time and circumstance are

our servants; they wait on us, they help us. We need and should make no effort to help them. We can afford to go slowly; the end *must come*—the end *must be good*. All that we lose will come back to us, with interest—we have nothing to fear. “He that believeth shall not make haste.” Thus, then, if I am right all is right for me. It is best to come to God with this confidence—best to meet trial with this confidence.

I. CONFIDENCE FOUNDED ON DEITY. *God!* what He is.

II. CONFIDENCE FOUNDED ON RELATIONSHIP—“*My God.*”

III. CONFIDENCE FOUNDED ON PROMISES—“*Will hear.*”

It will be helped by a recollection of what He has done for others, and for ourselves. Looked at in the proper light, everything strengthens the conviction.

Now God never *simply* hears. People often hear a tale of distress, &c., and *only* hear—hear indifferently, and without the heart, and so to no purpose. God hears to answer—we may always be sure of a hearing—a *patient* hearing—an *earnest* hearing—a *sympathetic* hearing, and so a hearing for help. “My God will hear me” at any time, in any place, under any circumstance.

Might argue it from what He has done, is doing, promises to do, and so forth. But *what He is* is enough—God!

W. H. C.



Variations on Themes from Scripture.

(No. IV.)—*Continued from page 232.*

SUBJECT: “*And he died.*”

GRANMER'S transported prevision, in Shakspeare, of the grand future that awaited the infant princess Elizabeth, is dashed with sadness towards the end—the strain subsiding into a minor key—by the unwelcome but inevitable reflection, “But she must die.” So muses and moralizes Talbot again, in another of the historical plays:

“But kings and mightiest potentates must die;
For that's the end of human misery.”

And Warwick, in another of them, finding that, of all his lands, is nothing left him but his body's length, exclaims, as one that at last feels it feelingly,

“Why, what is pomp, rule, reign, but earth and dust?
And, live we how we can, yet die we must.”

And once more in yet another of them, when King John dies, and Salisbury witnessing the death, exclaims, “But now a king—now thus!” the prince who is to succeed takes home the lesson to himself, and confesses, in diction borrowed from the mere machinery of clockwork,

“Even so must I run on, and even so stop.”

In exhibiting to Odysseus in the shades below a group of the fairest and most famous of women, Homer has been supposed by some of his commentators to have designed a lecture on mortality to the whole sex. Tertullian's trumpet is blown with no uncertain sound when *he* thus addresses the frivolous fair of his day: “I have said, ye are gods, and ye are all the children of the Most High. . . . But, O gods of flesh and blood, O gods of earth and dust, ye shall die like men, and all your glory shall fall to the ground, *verumtamen sicut homines moriemini*.” This is in Tertullian's description of the vain, and prodigal, and exacting beauty. Suggestive in its way is an anecdote related by Mrs. Thrale about Sir Joshua Reynolds's picture of two fashionable belles, Mrs. Crewe and Mrs. Bouverie, attired as two shepherdesses, and with this motto attached, *Et in Arcadia ego*. What could that mean? is Dr. Johnson said to have asked. Reynolds replied that the king could have told him: “*He* saw it yesterday, and said at once, ‘Oh, there is a tombstone in the background. Ay, ay, death is even in Arcadia.’” The thought is said to have been borrowed from Pouissin—where some gay revellers stumble over a death's head, with a scroll proceeding from its mouth, saying, *Et in Arcadia ego*.

Memorable at Saladin's banquet to Richard and his peers—ever memorable among the banners and pennons, the trophies of battles won and kingdoms overthrown, is the long lance displaying a shroud, “the banner of Death, with this impressive inscription—‘Saladin, King of Kings—Saladin, Victor of Victors—Saladin must Die.’”

Poet Prior laments with courtly distress the inflexible fact that the British monarch, to whom he is addressing his *carmen seculare* for the year of grace MDCC., must go the way of all flesh :—

“But a relentless destiny
 Urges all that e’er was born :
 Snatch’d from her arms, Britannia once must mourn
 The demi-god ; the earthly half must die.”

For as Master Matthew puts it in another ode :—

“Alike must every state and every age
 Sustain the universal tyrant’s rage ;
 For neither William’s power nor Mary’s charms
 Could, or repel, or pacify his arms.

Wisdom and eloquence in vain would plead
 One moment’s respite for the learned head :
 Judges of writings and of men have died
 (Mæcenas, Sackville, Socrates, and Hyde) ;
 And in their various turns their sons must tread
 Those gloomy journeys which their sires have led.

“The ancient sage, who did so long maintain
 That bodies die, but souls return again,
 With all the births and deaths he had in store
 Went out Pythagoras, and came no more.
 And modern Asgill,* whose capricious thought
 Is yet with stores of wilder notions fraught,
 Too soon convinced, shall yield that fleeting breath
 Which played so idly with the darts of death.”

The truism appears to have been a favourite theme with Prior, who expatiates upon it in a variety of keys. Here is one other specimen from his stores, in octosyllabic metre :—

“All must obey the general doom,
 Down from Alcides to Tom Thumb.
 Grim Pluto will not be withstood
 By force or craft. Tall Robin Hood,
 As well as Little John, is dead—
 (You see how deeply I am read.)”

* John Asgill distinguished himself by maintaining in a treatise now forgotten, that death is no natural necessity, and that to escape it is within the range of the humanly practicable. But Asgill’s biography, like every other, has for a last page the inevitable “And he died.”

Does not Cervantes begin the last chapter of his great work with the reflection that, as all human things, especially the lives of men, are transitory, ever advancing to their decline and final termination, so "Don Quixote was favoured by no privilege of exemption from the common fate," for the period of his dissolution came when he least thought of it—and he died.

Death's final conquest is the subject of a fine poem of James Shirley's; the piece by which he is, in every sense, best remembered. How death lays his icy hands on kings, is there told with pitiless candour; and the merry monarch, *par excellence*, Charles the Second, is said to have greatly admired the poetry, if not the candour of Shirley's strain. Early or late, all stoop to fate; that is the trite topic. But the moral is noble, and nobly expressed. The poet reminds laurelled victors that the garlands are withering on their brow, and that soon upon death's purple altar shall the "victor victim" bleed:—

"All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet and blossom in the dust."

The first verse only of George Herbert's "Virtue" is familiar to men; all four have a music and a meaning of their own:—

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night;
For thou must die.

"Sweet rose, whose hue angry and brave
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

"Sweet spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

"Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives."

FRANCIS JACOB, B.A.

Biblical Criticisms.

*A new Explanation of Rom. viii. 18—25.**

“Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νύων τοῦ Θεοῦ ἀπεκδέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ’ ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερώσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοῖς ἐν αὐτοῖς στενάζομεν, νιοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι ἐσώθημεν, ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ βλέπουμεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.”—Rom. viii. 18—25.

IN all literary interpretations it is required that a passage be explained, on the one hand, according to its immediate context, and on the other, according to the wider and more general connexion in which it stands. The necessity for this results simply from the nature of that consistent sense, which we must ascribe to every intelligent writer, and above all to the authors of the Holy Scriptures. The failure to observe this requirement produces many difficulties, which vanish as soon as one gains a right view of the exact connexion. The passage now before us is one of those which have in this manner become a very *crux interpretum*.† The most contradictory expositions of it have been put forth; and in no passage must we be more on our guard against the method *sensum inferre*, since its contents are of such a nature as to afford the fancy an ample play.

With none of the expositions yet offered can we be satisfied, since they all assume a transition (in the word *κτίσις*,) which we are persuaded that the apostle has not made. We cannot, however, undertake the task of drawing up in order all the explanations which have been attempted,—for this would carry us beyond all bounds—but we must content ourselves with setting forth our whole view of the passage.

The difficulty confessedly lies in the expression *κτίσις*, which has been explained in various ways. We believe that the key to the right interpretation will be found in the following points:—

1. In the conception of the intrinsic and inseparable connexion

* Translated from the “*Theologische Studien und Kritiken*.”

† Thus Wolf, in his “*Curæ Philologicae*,” says, “*Hoc oraculum inter δυσνόητα Paulina præcipuum locum obtinere semper credidi.*”

between the 18th and 19th verses, whereby alone γὰρ obtains its full meaning.

2. In a new explanation of the expression κτίσις, and a distinction between its use in verses 19—21, and verse 22.

3. In the consideration of the expression σάρξ in the section preceding our passage, and especially in the opening verses, which certainly form the superscription, or *Thema*, of the whole chapter.

Looking back to the seventh chapter, and especially in connexion with the 18th verse (οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν ἐν τῇ σαρκί μου, ἄγαθον), and the 24th verse (ταλαίπωρος γὰρ ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου);—the apostle now wishes to show the believers that Christians, as such, are not only no longer under the law of the Old Covenant, but are set free from another and far more oppressive bondage—that of sin and death. His object in teaching this is a practical one, namely, to console the believers under all the continual inward and outward conflicts which they had to endure. It was natural for the man who became a Christian to expect from his new religion a new fruit, a saving power; for it might be assumed, that he, who came over from heathenism or Judaism, did so because he had not found, in his former faith, the desired rest and inward peace, or the longed-for virtue and moral power to overcome evil. It could likewise be conceived, that the manifold outward afflictions and persecutions to which the new converts were exposed, might make many of them unstable in their belief and trust, and prone to fall away. To these two sources of unbelief, arising from within and from without, it was necessary for the apostle to have regard, for they might easily become dangerous. He leads his readers, therefore, to the commanding heights, from which the Christian surveys all things, and shows them *the distinction between the inner and the outer life*. Inwardly, the Christian is no longer subject to the rule and the consequences of sin; he possesses in Christ the power to conquer sin; or wherein he yet transgresses, he is delivered from the curse and judgment, because he judges himself, in that he acknowledges sin to be such, and casts it off, and has therefore an holy purpose and direction of the will, no longer the φρόνημα τῆς σαρκὸς. (Ver. 6.) And the might of the Spirit of life from Christ developes its power more and more, so that the Christian should not be distressed on account of the inward conflict, of which he is conscious, as if he were still in the old man, and had not yet received the new spirit. This is the one ground of consolation—the answer to the doubts suggested to the convert from his imperfect sanctification; the

other is, that since inwardly the Christian stands no longer in fear of death—since he is delivered from death, and has found his life, another, higher, better, an inward, eternal, indestructible life—the body, therefore, may decay, suffer, die ; his life depends not on this mortal covering (verses 10, 11) ; he gives up this body, as soon as the Lord will ; and then he receives a new, a glorious body. Of this he is assured by his faith in Christ, who hath vanquished death, and brought life and immortality to light. That man alone has to fear death who follows the law of the flesh (σάρξ) and its desires. The Christian is delivered from this law ; he possesses another law, which he follows—the law of the Spirit.

Fixed upon these foundations, the believer should be able to stand calmly amidst this world of conflicts, and in nowise permit himself to fear or be led astray. (Ver. 15.) Nay, he hath in Christ a reconciled God, a Father, who loveth him, and whose child he is, and the heir of the richest hopes. (Verses 16, 17.) And if God is with us, what further harm can the devil and the world do us ? (Ver. 31.)

Thus has the apostle been led on from the theoretical question of the relations of the Christian to the law (chap. vii. and earlier), to the practical question of the relations of the Christian to sin ; and this has conducted him further to the question of death and of the frailty and decay of things temporal, a question which is at once of a theoretical and a practical nature. And here it is that our passage is introduced.

In the 18th verse he says, that although we have now much suffering to endure, this ought not to disturb us, for we are assured that something better awaits us ; and though it is enjoined upon us that we must even offer up our life as a sacrifice—if the present trials overpower us, we have in prospect a glorious future, which should sustain our courage. If we lay both in the balances, in the one the sorrow of the present, in the other the joys of the future, our *very understanding* must tell us (λογίζομαι) that we should act the part of fools, if, in order to avoid the former, we should forfeit the latter.

The word ἡμᾶς is communicative, referring to believers generally, in the number of whom the apostle, of course, includes himself.

In this connexion, then, Paul goes on to say, in ver. 19, ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως κ.τ.λ., and by the word γὰρ, this verse is united as closely as possible to the preceding. The 19th verse manifestly contains the more particular explanation, or *subjective* ground (the *objective* would have required ὅτι) of the thing spoken of in the 18th verse, namely, μέλλουσα δόξα ; and since

it is beyond all doubt that the 18th verse speaks of *believers*, therefore the 19th also can only speak of *the same class*, as certainly as that every development of another thing can only have for its object and contents that other thing, and not a third. The necessity of this assumption has, in fact, been felt by several expositors, who have understood κτίσις, of the *regenerated*, as equivalent to καινή κτίσις. But in this they have fallen into another error, by going beyond the limits of the idea of κτίσις, and gratuitously putting a new sense upon the word.

What then is the meaning of κτίσις, if it is to be applied to believers, and yet must not be taken to describe them as such? It indicates a *part* of the believer, namely, that which is *earthly* and destructible by man, the merely *creature part*, that which the believer has in common with every other human being, that which belongs to the κόσμος. Therefore, in one point of view, κτίσις means much the same as κόσμος, much the same as σάρξ; and so, conversely, σάρξ is used in the sense of κτίσις, as for example, πᾶσα σάρξ for every man, all the world (*pars pro toto*). The idea, therefore, is this:—every being that is called *man* is, like the rest of the world, a κτίσις, a *creature*, the *visible*; in opposition to the *invisible* world, the *spirit*, which is not κτισθέν, a constituted, an appointed thing, but on the contrary, the creative principle itself—as at the beginning of the world, when “the Spirit of God moved upon the waters,” so now in the foundation of the new world by Christ. This Spirit *the world*, as such, does not possess, but it belongs only to the believer, who is not in the world, but in Christ; and it enters by means of faith into man, who naturally belongs to the κτίσις. Such a new man, a Christian, has therefore two worlds in himself, an old world and a new; that is, he has about him that nature which partakes of the fashion and the course of the rest of the natural world (φύσις), and he has within him the Spirit (πνεῦμα); and, consequently, he is no more (like the heathen, for example), mere κτίσις, but he has become something more—not a pure πνεῦμα, but both bound up together. By means of these two elements, of which the Christian is composed, he participates in two worlds, the visible and the invisible. The former is *this* world, the earth, with its history of progress and of suffering; the latter is *that* world, the future and the heavenly; but which, to the Christian, is no longer *merely* future, but also present; though again not *entirely* present (ver. 24), forasmuch as he still belongs also to the κτίσις, and it is *this* that forms the source of his *suffering*.

The apostle might, therefore, very well have used σάρξ, instead of κτίσις. The reason for his not doing so is partly, without

doubt, because he had before used *σάρξ* in another sense, and this might easily have caused his meaning to have been mistaken, and partly because the expression *κτίσις* admits properly of an extension of the idea, in ver. 22, which could not have been so properly indicated by *σάρξ*, since *κτίσις* (like *κόσμος*) contains the idea of a comprehensive whole, and at the same time affords the imagination scope for analogies—analogies which have, to be sure, been misunderstood by many, as if they were didactic rather than poetical.

According to this view, we should have to explain the sense of our verse in the following manner. The creature part, which belongs to us, and which is that within us which *longs* (*ἀπεκδέχεται*), this creature part hopes to obtain a share in the glory—the liberty—which shall at one time be bestowed upon the children of God. This is, in fact, that *μέλλονσα δόξα*, which essentially relates to this *body*, which, on account of sin, is still *mortal*, and cannot *now* participate in the glory of the adoption—for it is too weak, and gross, and perishable—whilst in the *spirit* the believer already possesses the future as a present good, inasmuch as the Divine life is a thing really existing in him and present with him. This agrees exactly with the teaching of Christ, as well as with the doctrine of Paul elsewhere, as for example in 1 Cor. xv., and especially in 2 Cor. v. 1—6, a passage which forms the most striking parallel to the one before us.

Next follows a *parenthetical sentence* (ver. 20), which is nothing else than an explanation of the *ἀποκαταδοκία τῆς κτίσεως*, the connexion with the main paragraph being made by *γὰρ*, which might here be translated *namely*. The source of the *earnest expectation* (*ἀποκαταδοκία*) is twofold: on the one hand the *vanity* (*ματαιότης*) to which the *κτίσις* is subjected, but in which it is destined not to continue (not simply as *κτίσις*, but as the *organ* of man, who is created for immortality); on the other hand the *hope* (*ἐλπίς*) which is given to it, and which cannot be ascribed to it (or at the most only in a very figurative sense) as a *creature* generally—that is, as merely material—but solely in and on account of its union as an *organ* with man, that kind of man, namely, who is *πνευματικός*.

There is some difficulty in explaining *οὐχ ἐκοῦσα*. Here also fancy and sentimentalism have easily found materials to work on. Even the jejune De Wette finds a commentary on this expression, in the struggle which is made by every living thing against death. We cannot, however, upon such a subject as this, give the reins to our fancy, but we must keep close to the objective meaning. The clause, *οὐχ ἐκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα*, is evidently *parenthetical*, so that we have thus a

parenthesis within a parenthesis. The person who has *subjected* the body to vanity (*ὑποτάξας*) cannot, as some suppose, be *man*; for so mighty a work as this *ὑποτάσσειν* describes, can never be attributed to man. We must not attempt to make it refer to sin and connect it with the first curse, for then the sense would require *διὰ τὸν ἁμαρτήσαντα*. The meaning would then be—nor for its own fault, but on account of the sin of man, was the creature (in the most general sense of the word) made subject to *ματαιότης*. But this is forbidden by the words employed. Nor can it be understood of the subjection of the creature world to *man*; partly because in this subjection there is involved no *ματαιότης*, for if there were, we must understand by it (as a Hindoo might) the killing of animals and the consumption of plants for the sake of the preservation of man, an interpretation which cannot be justified, for then such killing and consumption would be altogether sinful: and partly because this subjection is not accompanied with the *hope* spoken of, namely, that of emancipation. There remains, therefore, no other alternative but to refer the word *ὑποτάξας* to the Creator. It was the almighty will of God that made the body of man subject to death, and that too, according to the teaching of Paul, entirely on account of the sin of man. Now then, we can easily understand *οὐχ ἑκούσα*; it means, not spontaneously, not by a law of its own nature (*non sponte, οὐ φύσει*): death is not necessarily involved in the nature of man, but is only the consequence of his fall. Let no one say that this is the same sense that we rejected above, on the ground that it would have required *διὰ τὸν ἁμαρτήσαντα*. No! the only other term that could be used would be *δι' ἁμαρτίαν*, and this only in the way of an amplification, which we must understand at all events, of the phrase *διὰ τὸν ὑποτάξαντα*, sc. *Θεόν*, which phrase, conversely, must have been understood if *δι' ἁμαρτίαν* had been used.

But this explanation, Pauline as it is upon the whole, appears scarcely to exhaust the idea of *ἑκούσα*; for this expression certainly denotes, literally, one's *own will*, and consequently *οὐχ ἑκούσα*, *against one's will*, that is, *under compulsion, under a necessity from without*: but *ἑκούσα* also denotes one's *own consciousness*, and consequently, *οὐκ ἑκούσα* would imply something opposed not only to the *will*, but also to the *consciousness*. The sense would accordingly be as follows: the *κτίσις* is made subject to *ματαιότης*, unconsciously, *according to a natural necessity*, without its will being concerned in the matter at all; and this is so arranged solely by the *will of God*, but in such a manner that it will at some time hereafter participate in the glorification of man. In this explanation there would then be no reference

to sin and the fall. According to our idea, the opposition is so made that simply the word ἐκούσα stands in contrast with ὑποταξάντα, while, in the other view, the negative is taken with it, in the sense of *involuntarily, under compulsion*, and therefore groaning and travailing for emancipation. We, however, say not, with any will or consciousness of its own, for this cannot be thought of in connexion with the κτίσις, since its nature is unconscious, but according to the holy and wise will of God.

This parenthetical observation was made by the apostle in order to suggest a new ground of consolation, or in order still more to remove sorrow, an effect which must evidently be produced by the knowledge that this suffering and death of the body is so ordained by God for the present, and is, consequently, not merely a debt due on account of our sins, as many conceive it to be, and thereby incessantly trouble without cause the weak believer. The true believer has, according to the united testimony of the New Testament writers, overcome fear and anguish, for "there is now no condemnation to those who are in Christ Jesus." Death is therefore *a law of nature*,* but the body of the believer has to expect hereafter a glorious transformation, after which we long, as often as we feel ourselves oppressed by the body. This glorious transformation cannot now take place here below, because our present body stands and must stand in connexion with earthy matter, and because, for the present, it is the holy will of God, that in and with this body, as the *ergastulum* of the soul, we should exercise ourselves in that patience, which is so needful for the Christian.†

Next follows ver. 21, ὅτι καὶ αὐτῇ ἡ κτίσις κ.τ.λ., which may be immediately connected with the 19th verse, unless we were to prefer to understand ὅτι as the *object* and contents of the ἐλπίς (ver. 20), which, however, is unnecessary, and, as we think, not allowable by the laws of the language, inasmuch as the object of ἐλπίς is commonly constructed in the genitive. It is true that, to get over this difficulty, we might explain ὅτι as a casual particle, presenting the foundation for the ἐλπίς, which would thus be taken in an absolute sense. But our notion of correct expression decides in favour of understanding the 20th verse as a parenthesis; and this notion rests upon the view that

* This in no way interferes with the right conception of the Pauline doctrine of the connexion of death with sin; both views are true to the Christian, inasmuch as the Pauline representation is the subjective view of the religious man, while the other is the objective view in the light of nature, which is not denied, but is rather assumed by the true believer and divine. Compare Philipp. i. 21.

† James i. 2—4.

ὅτι as a casual particle could not be connected with the last word of the preceding sentence, except by an unexampled anomaly, but must rather be referred to the whole sentence, and, consequently, in particular to the word ὑπετάγη. But then the meaning would come out thus: the body was subjected to vanity because it is to become free from vanity; and thus its present bondage is for the sake of its future liberty! We must not ascribe any such absurdity to the apostle. It therefore seems to us best to connect the 21st verse with the 19th, thus: the body of man is waiting for a glorious transformation, because that very body, the meaner part of us, shall be delivered from mortality, and transferred to an immortal state of being in union with the spirit; the same representation as that in the 15th chapter of the first epistle to the Corinthians.

Close upon this follows ver. 22: οἶδαμεν γὰρ, ὅτι πάντα ἡ κτίσις κ.τ.λ., which on the one hand evidently introduces something new, and that by way of amplification, in the word πάντα, and, on the other hand, by means of γὰρ, places this amplification in the closest connexion with what goes before, namely, with the hope of the future glory of the body. Paul's assertion of the ἀποκαρδοκία τῆς κτίσεως might appear strange, and, therefore, he introduces an illustration in support of it. He says that the longing after liberty and glory is universal, the whole κτίσις partakes of it; therefore no one should be surprised at his declaring that the believers in Christ expect, for their own bodies, a better, a more perfect, a freer state.

But what then is this πάντα κτίσις, to which the κτίσις in verses 19 to 21 stands in relation of a part to the whole?

We might think of *the whole creation*—heaven and earth, plants and animals: many have understood it so, and the explanation is *logically* possible, for the body of man is certainly a *part* of the whole visible creation, and therefore necessarily participates in the nature and the destiny of the whole. But there are strong objections to this interpretation. First, from the words συστενάζει καὶ συνωδίνει, which cannot properly be said of heaven, and earth, and plants; in the case of animals one might find some analogy, which, however, could scarcely be applied here without considerable danger: at the best we may permit the poet, but not the grave teacher, to depict for himself a sighing globe, or a sighing plant, and still more a sighing animal; for where, if any one were improperly to transfer this literally to the animal world, would he find the rule or the boundary of truth? We ought not, without the most urgent necessity, to ascribe such a poetical figure to Paul, and least of all here. For, secondly, he would not and could not console his

suffering brethren with poetical fancies, but with truth capable of being comprehended, which is the only weapon that has an edge in the conflicts of life. Poetry is good for the sunshine, but not for the storm. Then must a wretched mortal have something firmer and more certain, a conviction which is rooted in the simple truth. Thirdly, such a figurative interpretation fits in very badly with the 23rd verse, which is manifestly *a further* step in the argument, as is shown by the words οὐ μόνον δέ. For this 23rd verse is intended to express a new ground, or a new aspect, of consolation for the brethren, in order to prevent them from harbouring the least doubt, whether the Christian doctrine was really true—a doubt which might arise from their consciousness of not *at present* possessing that glory, which the apostle had foretold to them as the lot of Christians, so fully as their carnal, earthly heart desired and wished : for who does not wish for the cessation of his sorrows and conflicts, especially if he has struggled now for a long time, and can foresee no end of the conflict? In such a state of mind, weariness and unbelief are near, and have overpowered many a noble soul.

But who are these *which have the first-fruits of the Spirit* (οἱ ἀπαρχὴν τοῦ πνεύματος ἔχοντες)? According to the whole context, they can be none other than the apostles, who were the first that were made partakers of the new principle of life.* Consequently the *πᾶσα ἡ κτίσις* cannot well mean anything else than that sort of created nature, in which the apostles participated ; and this can only be the *human*, as that universal nature, of which all believers generally, and the apostles also particularly, had a share. The meaning is therefore this : the human race, as a whole, is suffering, longing, growing towards another state. Then comes the amplification : not only men generally, but likewise those who first enjoyed the new principle of life, are not exempted from this state of imperfection. That all men —Paul would say—are in a depressed condition, is easily understood, both on account of the restraints of this earth, and especially on account of sin, for sin is an oppressive burthen, which forces heavy sighs out of the wretched heart, and which denaturalises and embitters all the relations and duties of life ; but when I tell you that even those who, by their faith in Christ, through the grace of God, have achieved a conquest over sin and the fear of death, have not yet attained to that perfection, after which we have all such reason to long, but have still to contend with all sorts of defects and wants, and have so much to suffer both from and for the sake of their bodies ; surely this

* Compare John xvii. 17—21, and xiv. 16, 17.

fact should and must serve to console you, for you perceive by it that your condition is no strange, or tormenting, or doubtful one, but simply one ordained for this present time and this present world, one which all Christians suffer, and which even Christ our Lord passed through.* You should not, therefore, allow yourselves to be disturbed by your many conflicts, for the time of perfect glory, of freedom from every conflict, of pure and untroubled blessedness, is not yet come, but we possess it only in hope; if we possessed it in reality, there would then be absolutely nothing more to expect and wish, "for what a man seeth, why doth he yet hope for?" (ὁ γὰρ βλέπει τις, τι καὶ ἐλπίζει.)

This is the simple and unadorned sense and connexion of our passage. If it be attempted to refer *πᾶσα κτίσις* to the creation universally, the whole position of the words ought to be inverted, in order to form the climax, thus: "You all, as creatures (*κτίσις*), are oppressed, but we also, the apostles, and not only we, but the whole unintelligent creation (*πᾶσα κτίσις*)—to which, in any other case, one would scarcely think of ascribing such a feeling—this also longs for redemption and for glory." Such must have been the order, if the views taken of our passage by certain expositors were correct.

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The Preacher's Finger-Post.

CHRISTIANITY A HOPE-INSPIRING PROMISE.

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2.

THE subject which these words urge on our attention is, that Christianity is a grand PROMISE to humanity. The Churches for the most part have forgotten this, if, indeed, in these last centuries they ever learnt it. They present Christianity

to man sometimes as a *doctrinal scheme*—abstract, cold, perplexing, and irritating. Sometimes as a *ritualistic directory*, propounding rules for times, places, and modes of worship; and sometimes as a *tremendous threatening*, a revelation of the furious vengeance of the Eternal. They hold it forth as a terrible *menace* of Divine indignation, not as an attractive promise of

* Heb. iv. 14, 15, and elsewhere.

Divine love. In few churches comparatively is Christianity held forth as a great promise to humanity, *good news* from God to the world. But this is its true character, it is a message of love, a promise of mercy. So the text teaches. "In hope of eternal life," or, as the margin has it, "for hope of eternal life, which God, that cannot lie, promised before the world began." A promise to inspire the highest hope must,

- (1.) Present the highest good.
- (2.) Be in itself certain of fulfilment; such is this promise.

The text suggests several things concerning this, the grandest of all *promises*.

I. IT IS AN ABSOLUTE CERTAIN PROMISE. First: *It is God's promise*. It is made by God. The divinity of the Gospel, which is good news to the world, is attested by evidences the most conclusive. Its *congruity* with man's reason, conscience, and deep spiritual wants, is to me proof abundant in itself. It is God's promise, and, therefore, it is true, and must be fulfilled. Secondly: "*God cannot lie.*" What! Is there any limitation to the divine power? Is there anything too hard for the Lord? Cannot He who created this stupendous universe, do all things? No, there are things He cannot do. He cannot be unjust, malevolent, untruthful. His inability here is his glory. He cannot lie. He has no conceivable

motive for lying. What prompts men to lie? *Fear*. Men employ falsehood to shield themselves from dangers and threatened evils. As a rule, the more timid the more false. The weakest men are the greatest liars. *Poverty*. Men in the exigency of need are often tempted to fabricate stories to aid them in their difficulties. *Greed*. Avarice is a forger of falsehoods. Hence the lies that abound in every department of merchandise and trade. *Vanity*. Vanity is one of the most prolific sources of lying. Love of praise prompts its possessor to fabricate falsehoods to conceal defects, and to invest the character with fictitious virtues, the estate with fictitious wealth, and the person with fictitious attractions. But the Great God is eternally unsusceptible to such motives. *Omnipotence* has no fear. *All-sufficiency* has no needs. *Infinite excellence* can never appear more glorious than He is. HE CANNOT LIE.

II. It is an INFINITELY RICH promise. "Eternal life." What is this? Is it everlasting existence merely? It is true that existence is felt by all men to be the chief of blessings. What will men not do to preserve life? All that a man hath will he give in exchange for his life. But endless existence in connection with overwhelming sorrow, and poignant agony, would be no

blessing, it would be a curse. Hence eternal life here must mean something more than eternal existence, it means this *eternal well-being*. Eternal existence, separated from all evil of all kinds, and in possession of all conceivable good—the purest loves, the highest fellowships, the most delightful occupations, the most enchanting prospects, the constant presence and smiles of infinite love. This is eternal life. The possessors of this eternal life are “before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat.” (Rev. vii. 15, 16.)

III. It is a VERY OLD promise. “Before the world began.” When did the world begin? Ask geology, and it takes you back into the abysses of ages where you can discover no date. But however far back the period when God said, “Let there be light,” and light was, this promise lies still further back in the depths of eternity. It was a purpose before the universe was. When he occupied immensity alone. Being thus old, it is—First: *Unmerited*. Men were not in existence, and therefore had done nothing to deserve it. It sprang from love. Secondly: *Unconstrained*. It was not made as the result of any

pleadings or intercessions. It came as existence came, unasked. Thirdly: *Unexceptional*. By this I mean, that it was not out of harmony with the nature of things. It chimed in with the whole system of creation. Hence it is symbolized in the operations of nature, and written in the constitution of the human soul, which is ever aspiring after immortality, as well as specially revealed in the written word of God. Brothers, we may well hope in this promise. It is certain. If a promise is made, and is not fulfilled, it must be for one of three reasons. (1.) Either that the author was insincere when he made it, or (2.) That he subsequently changed his mind, or (3.) That unforeseen difficulties arose which he was unable to overcome. No other reasons are conceivable. Neither of these can by any possibility be ascribable to God. Hence the promise must be fulfilled. “Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

BIBLE RELIGION.

"I will put fear in their hearts, that they shall not depart from me."—Jer. xxxii. 40.

THE world abounds with religions. The worst people under heaven are religious, and the greatest enormities are perpetrated in the name and under the influence of some kind of religion. To say that a man, a community, or a nation is religious, is to say but little concerning their moral worth. The question is, what is their religion? There is but *one true* religion, and that is the religion of the *Bible*. And this one genuine religion is in the Scriptures variously represented. It is sometimes spoken of as "trust" in God, sometimes as "love" for God, sometimes "obedience" to God; here it is spoken of as the "*fear*" of God. The fear is not a *slavish* fear, the fear of suffering, or of death. But it is a filial, loving fear. It is said that "love casteth out fear," that is, casteth out *slavish* fear. There is a fear that love does not, cannot cast out, that belongs essentially to it. It is the fear of not pleasing in all things the object of the affections. The fear of not coming up to the Divine idea of goodness. The text leads us to look at this Bible religion in three aspects.

I. As having its SEAT IN THE HEART. "Fear in their hearts." There is something in man's spiritual nature analogous to

the heart in his physical organisation. The heart of the body is the most vital of all its organs; it sends the life-blood through all the parts. What in man's spiritual nature is like his heart, and which the Bible calls his "heart?" It is *the chief liking of the soul*. The chief liking is the spring of human activity; it works and controls all the faculties of man. Hence it is often used in Scripture to represent the whole spirit of man. Bible religion takes possession of this, inspires this, makes goodness and God the chief objects of liking, so that the soul feels that God is its all in all. "Whom have I in heaven but thee?" &c. First: Bible religion is in the heart, *not merely in the intellect*. Theology is not religion. Secondly: Bible religion is in the heart, *not merely in the sentiments*. Most men at times experience feelings of gratitude, wonder, reverence, devotion. But these are evanescent as the morning dew. Thirdly: Bible religion is in the heart, *not merely in occasional service*. There is a large amount of external activity in connection with religious ordinances in which there is no religion at all. "Bodily exercise profiteth little." Bible religion is in the heart, if it exists at all. It is the main-spring of the soul's activities, the fountain of its influence—the very centre and circum-

ference of its experience. The text represents Bible religion—

II. AS IMPARTED BY GOD. "I will put," &c. How does He put this priceless principle into the heart? In other words, how does He make man love Him supremely? *Not miraculously, not irrespective of man's activities.* He does it, First: *By the revelation of Himself to man.* In nature, in the occurrences of life—above all, in Christ, who "is the brightness of his glory." Secondly: *By the ministry of his servants.* He calls and qualifies men to turn their fellows to the true and the living God. It is thus that He puts this fear, this genuine religion into human hearts. He who "puts" fragrance into the rose, beauty into the landscape, light into the sun. "Puts" this goodness into human hearts. It comes from no one else. Technical theologians may dispute as to the origin of personal religion, but the consciousness of every man who has it, even of the veriest of Arminians, compels him to ascribe it to "the Father of lights whence cometh every good and perfect gift. The text represents Bible religion—

III. AS A SAFEGUARD AGAINST APOSTASY. "That they shall not depart from me." Is it possible for man to depart from his Maker? In a sense, no. No more than from the atmosphere he breathes, no more than from

himself. "Whither shall I go from thy presence," &c. But there is a solemn sense in which men can and do depart from Him. It is in sympathy of aim. All unregenerate souls are far off from God. They are not only exiles, but vagrants, ever wandering, settling nowhere. Departure from Him is the greatest of evils. To depart from Him is to depart from light, health, harmony, friendship, all in fact that makes life worth having. It is to "go away into everlasting punishment." What can prevent this, the chief of calamities? Not priestly incantations, not Church routine, not religious profession, not theological beliefs, not sentimental pietism, but God's fear in the heart. This is that law of moral attraction that will bind the soul for ever to God as its centre. "O happy heart," says St. Augustine, "where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth."

MAN MORALLY CONSIDERED.

"Bring my soul out of prison, that I may praise thy name."—Psa. cxlii. 7.

THE words suggest three topics for meditation—

I. MAN'S MORAL IMPRISONMENT. "Prison." Whatever was the thralldom to which the Psalmist here refers, one thing is certain from God's word, namely, that all sinners are in a state of bondage. They are "spirits in prison." Like fallen angels they are in "chains of darkness." A state of imprisonment is, First: *A state of darkness.* Justice shuts out the light from the prisoner in the cell. How morally benighted is the unregenerate soul! Having "the understanding darkened." Secondly: *A state of confinement.* Massive walls and iron bars, and galling chains prevent the prisoners from going forth into activity and freedom. The sinner is bound by chains, though invisible, yet strong, strong even as adamant. Materialism — intemperance — avarice — prejudice — unholy associations and habits manacle his faculties that he can neither fly nor go, to reach eternal joys. Thirdly: *A state of criminality.* A prisoner is under sentence of condemnation. So is the sinner. In the case of prisoners suffering under the sentence of human judges, they are sometimes undeserving their position. Or if they were guilty of the charge their legal guilt is sometimes a moral virtue. But every sinner is a moral criminal, condemned alike by God and his own conscience. The text suggests—

II. MAN'S MORAL LIBERATION. "Bring my soul out of prison." These words imply that the soul's true liberation comes after a consciousness of two things. First: *A consciousness of its wretched condition.* Whilst all unregenerate souls are in a moral prison, but few are conscious of it. Like the maniac pauper who fancies himself a king, depraved souls boast of their liberty. The first step to deliverance is the consciousness of thralldom; when the soul first feels its imprisonment and exclaims, "O wretched man that I am," &c., here am I made to study the universe, to hold fellowship with the holy, to revel in the infinite, shut up in darkness, and bound in chains. How can I become free? Who can level those massive walls, who can break those fetters? Secondly: *A consciousness that God alone can deliver.* "Bring my soul." He feels he cannot emancipate himself, nor can his fellow-men effect his deliverance. Hence to Him he looks who came "to preach deliverance to the captive, and the opening of prison doors to them who are bound." It is thus that liberation comes. The chains are snapped and the prison doors fly open.

III. MAN'S MORAL MISSION. "That I may praise thy name." Deep in the heart of all men is the feeling of obligation to worship God. The sinner in

the depths of his sin has it. It is a principle ineradicable. It will live and work through all the wickedness and torments of an everlasting hell. Moral misery consists in this, the soul feeling its obligation to worship, and yet unable to do so, through the enthralling influence of its corruptions. Hence the text may be regarded as the prayer of every sin-convinced soul. "Bring my soul out of prison, that I may praise thy name." (1.) I *must* worship thee; my conscience urges this as an essential condition of my peace. (2.) I *cannot* worship thee in my state of moral captivity. (3.) *Come Thou*, therefore, to my deliverance and set me free.

THE DIFFERENCE BETWEEN THE
PRIESTHOOD AND HIGH-PRIEST-
HOOD OF CHRIST.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec."—Heb. v. 5, 6.

Two words will suffice for a text, priest and high-priest. Let us remark, First: That both titles are applied to Christ. "So also Christ glorified not himself to be made an high-priest," &c. (See Heb. vii. 17, and Heb. ii. 17; iii. 1; vi. 15; vii. 26; ix. 11.) Secondly: That these titles are the representatives of two dis-

tinct classes of truths. We shall illustrate the subject in the light of the old dispensation. What was the difference between a priest and a high-priest?

I. The priest and the high-priest did not minister in the same place. In chapter ix. of this epistle, verses 6, 7, we read that the one accomplished the service of God in the first tabernacle, the other in the second. "Now when these things were thus ordained, the priest went always into the first tabernacle," &c. Such is the case with regard to Christ. As a priest He ministered on earth, as a high-priest He ministers in heaven. That heaven is the antetype of the holy of holies is evident. (Heb. ix. 8; x. 19.) But what of the work of Christ as a high-priest? What reasons have we to conclude that it is carried on by Him in the heavens? (1.) The title priest is never applied to Him in his glorified state, but high-priest. (See Heb. vii. 26; viii. 1; ix. 11.) (2.) He was not qualified for the high-priesthood until He had been made perfect by sufferings. (Heb. ii. 17.) Considering these things, I think that I am right when I say that the Lord Jesus accomplished his work as the high-priest of his people in the presence of his Father in heaven. But where are we to look for the antetype of the holy place? Some say in the air, others in heaven,

but I am inclined to think that it is to be found on earth. "Now the first covenant also had ordinances of worship, and its holy place was in this world." (Heb. ix. 1.) (Conybeare and Howson's translation.) What does this mean? It means just this, that the holy place was in this world as to its antetype. (See 2 Cor. v. 1.) Christ, then, was a priest with man and a high-priest with God.

II. The priest and the high-priest did not perform the same work. *The work of the priest.* This was to offer sacrifices unto God. Christ as a priest sacrificed Himself. (2 Cor. v. 21; Heb. i. 3; x. 11—14.) *The work of the high-priest.* First: To carry the blood of the sacrifices into the most holy place. Christ as a high-priest entered heaven by his own blood. (Heb. ix. 11, 12.) Secondly: To intercede on behalf of the people. Christ is our advocate *with the Father.* (Rom. viii. 24; Heb. vii. 25; 1 John ii. 2.) Christ performed the work of a priest on earth, and is now in the tabernacle above performing the office of a high-priest.

III. The priest and the high-priest did not appear in the same dress. The sons of Aaron were to wear, during their ministrations before the Lord, a special apparel. It consisted of a linen drawers, a white cassock, and a cap or bonnet in the form of a cup-

shaped flower. Christ as a priest was made like unto his brethren. He wore the simple dress of humanity. (Phil. ii. 7, 8.) The dress of the high-priest. This was much more glorious than that of the common priest. It consisted of the following things: The breastplate of judgment with its twelve precious stones, the ephod with its curious girdle, the mitre, and the brodered coat, the materials being gold, blue, red, crimson, and white linen. Christ, the high-priest of eternity, is clothed with all the glories of immortal life. He is in the possession of a "glorious body." He is "crowned with glory and honour." (Phil. iii. 21; Heb. ii. 9.) It is noteworthy that the high-priest wore the simple dress of the priest. (Exod. xxviii. 43.) So does Christ. Though He is now clothed with all the glories of his high priesthood, yet he continues to wear our nature. (See Rev. i. 13.) The splendours of his mediatorship have not consumed nor eclipsed his humanity. Christ as a priest was made like unto his brethren. Christ as a high-priest is the most glorious personage in all the universe of God. The lily excelled Solomon in all his glory, but here is one that excels Solomon and the lily, yea, all things.

IV. The priest and the high-priest did not occupy the same position. The one was a sub-officer, the other the

supreme judge of the land, and the president of the Sanhedrim. Christ as a high-priest is the highest officer in the kingdom of God. He is called of God an high-priest after the order of Melchisedec, who was a king as well as a priest. "And speak unto him saying, thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch," &c. (Zech. vi. 12, 13; Matt. xxviii. 18; John iii. 35; Rev. xix. 16.) Christ is the sole monarch of the universe.

LESSONS. 1. That man has fallen from his original righteousness. It was the groans of humanity that called for the groans of Gethsemane; it was the death of humanity that called for the death of the cross. 2. That the scheme of redemption meets the necessities of man as a sinner. "For such an high-priest became us." His grace is able to renew us, his blood is able to cleanse us, and his power is able to redeem us. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." Amen. H. HARRIES.

ARE THERE FEW THAT BE SAVED?

"Lord, are there few that be saved?"—Luke xiii. 23.

THIS question was put to Christ

as He taught. The wisdom of Christ as a teacher—He would not repress the desire to know, but would guide it into the right channel. In form, the question was one of curiosity; in essence, one of earnest inquiry. Christ would not gratify curiosity merely, and therefore did not reply to the form: would gratify earnest inquiry and replied to the essence. The question is, not "how many" but "are we."

1. THE ANSWER THEY COULD HAVE GIVEN. First: *Salvation provided for all.* All need it, a presumptive proof that God would provide it for all. Faith the condition and faith possible to all. The favour of God the issue, and this desired by all. It is a glorious certainty (ver. 19)—the greatest of herbs: shelter and safety for all who fly to it. Secondly: *Salvation within the reach of all.* Not by merit but by grace. Not of necessity but of choice: you may choose to be lost. All are called. (Ver. 22.) Christ's teaching to all, "the kingdom of God is at hand" and "come." Men refuse not an offer but a gift. Thirdly: *Salvation should be possessed by all.* This is why it is within the reach of all. If any have it not, that must not be laid to God; He did not send his grace that it might be despised; would not call without giving the power. But you must be renewed. (Ver 21.)

II. THE ANSWER CHRIST GIVES. A word of caution. You may be saved, but notice three things. First: *It is possible to miss the mark*: to be curious merely instead of earnest. The question is a personal one. "Strive" (ver. 24) says Christ to the inquirer. This, not curious speculation. Strife is required. Salvation is with it. There is a broad gate and a narrow gate. Life reached by repentance, faith, holiness. Get into the right way first, then you can help others; then this question assumes another shape. Secondly: *It is possible to be too late in seeking*. The severity of the Saviour (the wrath of the Lamb), and the certainty that some will be too late. (Ver. 25.) This, the result of delay. The day of grace has an end; he who will not when he may, may not when he will; "too late." Now is the time to awake. Thirdly: *It is possible to be deceived*. (Vers. 26, 27.) Be in the way but do not mistake that for walking in the way. Nothing outward, something inward, real, permanent. Not privilege but purity. Faith must be revealed by the life.

R. V. PRYCE, M.A., LL.B.

ON REAPING.

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth

wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—John iv. 35, 36.

THE invisible world is shadowed forth in the visible. The reaping of the one a figure of the reaping of the other.

I. WHEN DOES THE REAPING COME? The law of nature is that there shall be delay between the sowing and the reaping: "There are yet four months," &c. It is not always so in the kingdom of grace; it is not so here, the fields "are white already to harvest." (Ver. 35.) It was not so on the day of Pentecost, nor in the experience of Philip and the Eunuch, of Peter and Cornelius. Sowing and reaping sometimes coincide, to convince us that the power is of God and not of man; to encourage us to be instant in season and out of season. But this is not usual; grace and nature more commonly correspond. Delay between the sowing and reaping, therefore, should not discourage. Impatient men would have it otherwise, both in nature and grace. But God knew that delay was good for us; we need to forecast, to be patient, to believe and expect. The delay is in God's plan, part of his purpose as well as the sowing and the reaping. So, too, are the storms, &c., which, while they seem to imperil, make the rising blade to spring up.

II. WHAT DOES THE REAP-

ING BRING? First: *Reward*. "He that reapeth receiveth wages and gathereth fruit unto eternal life." (Ver. 36.) Wages—the work itself; to be workers together with God is a great reward. But also fruit is gathered. It is the experience of all who labour for Christ in his way. Not only must the sowing precede the reaping; but the reaping follows the sowing. No true Christian work is in vain. The laws of the spiritual world resemble those of the natural world; if the latter *must* be obeyed, the former certainly *will be*. Sow the seed and expect the harvest;

lodge truth in the soul and expect suitable results. How often we have not because we believe not. We cannot have too much faith in the power of truth. The work is God's, not ours. He who is behind the forces of nature is behind the forces of truth. Secondly: *Joy*. "That both he that soweth and he that reapeth may rejoice together." (Ver. 36.) Spiritual reaping awakens joy as well as the reaping of the husbandman—a joy that is pure, expanding, unending. Often one sows and another reaps, both shall rejoice together.

IBID.

Seeds of Sermons on the Book of Proverbs.

(No. CXCIH.)

A STUDENT'S SPIRIT.

"Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself."—Prov. xviii. 1, 2.

OF the first of these verses two views are given by critics and commentators. They are *opposites*. The one makes Solomon refer to a pursuit of knowledge and wisdom that is right and commendable, the other regards him as speaking of what is wrong and censurable. And of this second view of the general meaning there are several varieties.

By one critic (Schultens), the intended character is thus described—"A self-conceited, hair-brained fool seeks to satisfy his fancy, and intermingleth himself with all things." Another (Schulz) draws it thus:—"He who has separated himself agitates questions as his desire prompts, and breaks his teeth on every hard point." A third (Parkhurst), thus—"The recluse seeks his own pleasure or inclination; he laughs at or derides everything solid or wise." And a fourth (Hodgson) differently from all these "He seeks occasions who desires to separate himself from his friends."

In the margin we have it thus: "He that separateth himself, seeketh and intermeddleth with all wisdom;" and, from the reference subjoined, (Jude 19) it is evident in what sense this was meant to be understood. Another gives it, like our translators, a general form, without directly expressing either good or evil in the case:—"A retired man pursueth the researches he delighteth in, and hath pleasure in every branch of science."* Regarding the text as expressing the idea that through desire for knowledge, a man separates himself from society, that he may more successfully prosecute his researches, the verse may be used to illustrate the true student spirit.

I. It is an ISOLATING SPIRIT. "Through desire a man having separated himself." A man who has a strong desire for knowledge, will feel it necessary to withdraw habitually into *solitude* and *silence*. Society is so tumultuous in its career—so absorbing in its concerns, that a successful inquiry after knowledge in its midst would be all but impossible. Hence a strong desire for mental culture, and the attainment of truth, necessitates isolation. The true student has ever been, and must ever be, more or less a recluse. It is in solitude and silence that he makes his discoveries, and wins his intellectual trophies. In quest of *spiritual* truth this is *especially* necessary. John the Baptist lived in the desert until his "showing unto Israel." Paul dwelt in the solitudes of Arabia, and even Christ felt it necessary to send the multitude away, and go into a solitary place. "All weighty things," says Richter, "are done in solitude, that is, without society. The means of improvement consist not in projects, or in any violent designs, for these cool, and cool very soon, but in patient practising for whole long days, by

which I make the thing clear to my highest reason.

"Hear me, some God! oh, quickly bear
me hence
To wholesome solitude, the nurse of sense;
Where Contemplation plumes her ruffled
wings,
And the free soul looks down to pity
kings." POPE.

The true student spirit is—

II. An INVESTIGATING SPIRIT. "He seeketh and intermeddleth with all wisdom." A true student spirit is inspired with the importance of *all* truth, is a free inquirer in the high sense. He knows the truth, however varied, and he intermeddles with all, searches into all. First: All wisdom to guide men in their *material concerns*. Wisdom to guide in the affairs of Governments, markets, homes. Secondly: All wisdom to guide men in their *spiritual concerns*. He searches into the way by which the guilty is to be pardoned, the slave enfranchised, the polluted cleansed, the sorrowful comforted, the lost saved. He has not the true student spirit who gives himself to one branch of truth, exaggerates the importance of that, and ignores all else. The true student deals with the whole Book, examines every verse and chapter, and endeavours to ascertain the relations, the unity, and the uses of the whole. "He intermeddleth with all wisdom." It is—

III. A WISE SPIRIT. It is set here in contrast with that of a fool. "A fool hath no delight in understanding; but that his heart may discover itself." A fool hates knowledge, all his desire is to pour out his own frivolity that "his heart may discover itself." What a discovery is the discovery of a fool's heart! It is a discovery of ignorance, carnality, selfishness, and vanity. He is wise who seeks knowledge. First: Knowledge *gives us a new world*. How different is the world of a fool to that of a wise man! Secondly: Knowledge *gives us new sources of pleasure*. Pleasures of contemplation, re-

* Wardlaw's posthumous work on Proverbs.

ligion, social usefulness. Thirdly: Knowledge gives us new faculties of action. It gives us eyes to see what otherwise lay in darkness, ears to hear what before was silent. He therefore who seeks knowledge in a right spirit and for a right end, is a wise man. "Men have entered into a desire of learning and knowledge sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their mind with variety and delight; sometimes for ornament and reputation, and sometimes to enable them to obtain the victory of wit and contradiction, and sometimes for lucre and possession; but seldom sincerely to give a true account of their gift of reason for the benefit and use of man, as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit, or a terrace for a wandering and variable mind, to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon, or a fort on commanding ground for strife or contention, or a shop for profit and sale, and not a rich store-house for the glory of the Creator, and the relief of man's estate." (*Bacon.*)

(No. CXCIV.)

WICKEDNESS, CONTEMPTIBLE, AND CONTEMPTUOUS.

"When the wicked cometh, then cometh also contempt, and with ignominy reproach."—Prov. xviii. 3.

The words suggest—

I. That wickedness is a CONTEMPTIBLE thing. "When the wicked cometh, then cometh also contempt." First: Wickedness is contemptible in *itself*. Is not *selfishness* a contemptible thing? Does not universal conscience look down on it with disdain? Is not *falsehood* a contemptible thing? Who respects the liar and the deceiver? Is not *vanity* a contemptible thing? A soul inflicted with self-conceit is the scorn of every observer.

Is not *sensuality* a contemptible thing? Does not universal conscience recoil with a loathing from the doings of the voluptuary and the debauchee? All these are some of the elements of wickedness, the most contemptible of all things. Wickedness may have its countenance painted into the beautiful in feature and expression, may be robed in comely costume, may speak in tones of music. Indeed it appears often so. Artistic genius strives to make it beautiful; albeit, it is essentially a loathsome and contemptible thing. It is revolting to all consciences and to God. Secondly: It is contemptible in its *influence*. "When the wicked cometh, then also cometh contempt." It brings the men and things it touches into contempt. (1.) When it cometh into political life, it bringeth contempt on the nation. (2.) When it cometh into ecclesiastical office, it bringeth contempt upon the Church. (3.) When it cometh into friendly circles it bringeth contempt upon the members. Wickedness is a leprosy, it defiles all it touches. The words suggest—

II. That wickedness is a CONTEMPTUOUS thing. "And with ignominy reproach." Wickedness is haughty, supercilious, and essentially contemptuous in spirit. How contemptuous is its treatment of incarnate goodness! How it insulted Him at his trials by putting on Him the mock robes of royalty, and calling Him king! How it insulted Him on the Cross! "They wagged their heads," &c. The blessed sufferer felt the power of its contempt. "Reproach," said he, "hath broken my heart." And the good and the true in all ages it has treated thus, its language is that of reviling and reproach.

CONCLUSION.—Stand aloof from the wicked. They can have no sympathy with you. Their touch will only degrade you.

(No. CXCv.)

THE WORDS OF INSPIRED WISDOM.

"The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook."—Prov. xviii. 4.

THERE are some who regard the two clauses of this verse as anti-thetic. The former indicating hidden depths of evil in the wicked man. "The words of his mouth are as deep waters." That is, he is so full of guile and deceit that you cannot reach his meaning. The latter indicating the transparent communications of the wise and the good. "The wellspring of wisdom as a flowing brook." The communications of the one are guileful, —the words conceal rather than reveal. The words of the other are honest and lucid. There are others who regard the two clauses as a parallelism. The character of the former clause is to be taken from the latter. The words of a man's mouth, that is, according to the second clause, of a wise man's mouth, are as deep waters, and the wellspring of wisdom as a flowing brook. We shall use the words thus as a parallelism, to illustrate the words of *inspired wisdom* which are "wise" in the highest sense.

I. THEY ARE FULL. They are as "deep waters." The world abounds with *shallow* words, mere empty sounds. The words in the general conversation of society, and in the popular literature of the day are empty, shells without a kernel, mere husks without grain. But the words of inspired men are full, brimful, full of *light* and full of *power*. First: *The greatest thinkers have failed to exhaust their meaning.* What volumes of criticism, what libraries of sermons have been published by the ablest scholars and thinkers of past times! And yet who will say that any of the inspired writers have had their meaning fully reached and comprehended? Each has a depth still unfathomed, points unapproached. Secondly: *Every modern thinker discovers new*

significance. The man of vigorous, independent, active intellect, after having read all expositions on the Holy volume feels that there is a field yet unexplored. In the respect of fulness there are no words like the words of inspired men. Every paragraph has a continent of thought.

"There lie vast treasures unexplored,
And wonders yet untold."

II. THEY ARE FLOWING. "A flowing brook." The words of eternal truth are always in motion. They pulsate in thousands of souls every hour, and onward is their tendency. First: *They flow from the eternal well-spring of truth.* Secondly: *They flow through human channels.* Divine wisdom speaks through man, as well as through other organs. "Holy men spake as they were moved," &c. "We have the treasure in earthen vessels," &c. "God who in sundry times and divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son," &c. The highest teacher was a man, Christ, the Logos. The words of his mouth were indeed as deep waters. Here, indeed, "the well is deep." Since heaven has thus made man the organ of wisdom, it behoves man (1.) *Devoutly to realise the honour God has conferred upon his nature.* What an honour to be the organ of the infinite mind! (2.) *Earnestly to aspire to the high honour of being a messenger of the eternal.* Man should not only be the student, but the revealer of God.

III. THEY ARE FERTILISING. They are here compared to "waters," and to "a flowing brook." What water is to all physical life, the words of heavenly wisdom are to souls. They quicken and satisfy. Do not the words of heavenly wisdom roll on from the well-spring of revelation as a flowing brook? First: *It is a perennial brook.* It has streamed down these centuries, imparting life and beauty

in its course. Secondly: *It is an accumulating "brook."* As brooks in nature swell into rivers by the confluence of contributory streams, so the brook of divine truth widens and deepens by every contribution of holy thought. And never was it so deep and broad as now. May it speed on and soon cover the earth as the waters cover the channels of the deep.

(No. CXCVI.)

THREE BAD THINGS.

"It is not good to accept the person of the wicked, to overthrow the righteous in judgment."—Prov. xviii. 5.

THE Scripture frequently deprecates "respect of persons." Thus James (ii. 1) says, "My brethren have not the faith of our Lord Jesus with respect to persons." All respect for persons is not wrong. To respect those who possess force of intellect, great intelligence, high morality, more than the mentally feeble, ignorant, and immoral, is not only right, but obligatory. The text indicates three great evils.

I. VOLUNTARY CONNECTION WITH WICKED MEN. "It is not good to accept the person of the wicked." There is a connection in this work, which we have with wicked men, that is necessary and unavoidable. We cannot help it. But to choose a connection with them is bad. First: *To accept them matrimonially is bad.* Second: *To accept them mercantilely is bad.* To accept them as partners in commercial enterprise is bad. Thirdly: *To accept them politically is bad.* To accept such as our representative, &c. Fourthly: *To accept them ecclesiastically is bad.* An ungodly priest or bishop is a curse. On no ground are we justified in forming a voluntary connection with the wicked. However transcendent their genius, great their intellectual attainments, vast their wealth, or eminent their social position, because they are wicked, they are to be shunned

and reprobated. Wickedness is untrustworthy, dissociating, and divinely cursed. It is not good, therefore, to accept the person of the wicked. "Come out from among them; be ye separate." Another evil indicated is—

II. THE OVERTHROW OF GOOD MEN. "To overthrow the righteous in judgment." The righteous are often in this life overthrown. First: *Sometimes in social life.* In the judgment of society they are sometimes overthrown by falsehood and calumny and slander. Their bright reputations are often tarnished and not seldom stained with infamy. Second: *Sometimes in judicial courts.* By false witnesses and deceptive special pleadings they often lose their righteous cause. The best of men are not unfrequently pronounced criminal. The world's noblest men, righteous patriots, holy reformers, godly martyrs, have been overthrown in the judgment. Another evil indicated here is—

III. THE OVERTHROW OF GOOD MEN BY THE EMPLOYMENT OF WICKED. "It is not good to accept the person of the wicked to overthrow the righteous in judgment." The wicked in all ages have often been thus employed. The Sanhedrim in Judea in the days of Christ and the apostles, often thus used them. "Many false witnesses came," &c. The Inquisition in Christendom employed such to overthrow the righteous in judgment." The moral of these remarks is, First: *Shun the wicked.* "Depart from me all ye workers of iniquity," &c. Second: *Adhere to the righteous.* Their cause, though misrepresented, denounced, temporarily overthrown, is good, and smiled upon by Heaven. Their apparent overthrow is only like the sinking of the sun beneath the cloudy horizon, to rise with refulgent brightness at a destined hour. "The path of the just is as a shining light, which shineth more and more unto the perfect day."

(No. CXC VII.)

THE SPEECH OF A SPLENETIC FOOL.

"A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the snare of his soul. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."—Prov. xviii. 6—8.

How frequently Solomon speaks of the fool! and the fool in his idea was not an intellectually demented man, but a morally bad man; he was not a man destitute of reason, but one who used his reason wrongly. In sooth, a fool and a sinner, folly and wickedness, were in his mind convertible terms, representatives of the same character. And so, in truth, they are; a sinner is a fool; he acts contrary to the dictates of rationality; he barters away the joys of eternity for the puerilities of an hour. But all fools and sinners are not in every respect alike. They differ in temperament, in modes of thinking, in habits of life, and in degrees of moral turpitude. The fool referred to in the passage is a *splenetic* fool; he is full of gall. The text indicates the speech of such a man.

I. IT IS QUERULOUS. "A fool's lips enter into contention." His ill-nature shows itself in his readiness to pick quarrels, to create frays. He is easily offended; sometimes a look, a simple incidental act, he will interpret as an insult. His temper is turpentine, which a spark will set ablaze. Alas! how many men there are in society of this miserable temper. They are full of the canine. They are seldom found but with the curled lip, the grin and the growl of the cur. The poison of asps is under their lips.

II. IT IS PROVOCATIONAL. "His mouth calleth for strokes." They irritate the men they speak to, and often prompt to acts of violence. They bring on themselves the strokes of indignant words, and sometimes physical blows. Whilst a "soft word turneth away wrath," the angry word of a splenetic soul creates it. Domestic and social broils, litigations, duellings, and battles, are the fruits of this miserable temper.

III. IT IS SELF-RUINOUS. "A fool's mouth is his destruction, and his lips are the snare of his soul." Such speech is indeed destructive. First: It destroys the *man's own reputation*. A querulous man has no social respect or command; he is shunned, men recoil from him as something noisome and contemptible. Secondly: It destroys the *man's own social enjoyment*. He has no loving fellowships, no lasting friendships. Thirdly: It destroys the *man's own peace of mind*. An ill-tempered man can have no inward satisfaction. Thus it is that his "mouth is his destruction, and his lips are the snares of his soul."

IV. IT IS SOCIALLY INJURIOUS. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." The talebearer as a rule is a man with a splenetic temperament; he delights in mischief. The words of such tempers are as deadly as the bite of a viper. Splenetic fools are the mischief-makers in society. They bear tales which, like the envenomed fangs of a serpent, infuse a deadly virus, the venom of suspicion, into hearts once united in the ties of loving friendship.

The Pulpit and its Handmaids.

THEOLOGICAL PETRIFICATION.

From "Sunshine and Shadows."

A SYSTEM of theology, worthily so-called, unfolding the diviner forms of truth in their relation to the inner life and the destinies of man, and which, combining the elements of a spiritual philosophy with the most advanced expression of scientific culture, should afford the fairest scope to the free and expansive exercise of the intellect, were a phenomenon not likely to be anticipated under any circumstances, least of all those propitious to the reign of prescription and supineness, of which the natural fruit is formula and the abnegation of thought, or amid influences calculated to inspire a dread of deviation from established beliefs. Theology, which requires to be treated but as any other science—not topics introduced involving no difficulty, but those points critically and dispassionately explored that constitute the leading principles—is too often moulded by a logic which, beginning where it should rather end, with positive conclusions, is apt to support the inversion by the circular mode of reasoning, or to busy itself rather with the colouring of argument than with the method of research which, taking nothing for granted that needs proof, concerns itself with evidence, and not with assumption.

It may suit the temper of those who, if not impatient of reflection in themselves or others, are hostile to all its freer manifestations, to denounce innovations in this branch of inquiry; but there is no more reason in such a course than to denounce innovations in astronomical or chemical departments. As the domain of religious truth has been open to investigation for so

long a period, so has the domain of natural or scientific truth no less; yet with what effect till recent epochs, let the crudities and mistakes of antiquity and the dark ages attest. The examination of the range of positions comprehended under the name of theology, has been too often conducted as the experiments of the alchemists, who, instead of seeking to ascertain existing phenomena and laws, cast a number of metals or other substances into the crucible to establish a fond conceit of their own. Yet the Baconian system, as aiming to explode empirical and traditionary fancies, and to rest on a solid basis of induction, is not less applicable to sacred than to physical research. What may be deemed novelties in theology are almost inevitable from the advancement of science itself, which, to say nothing of the progress of thought in other directions, or the unsparing scrutiny to which both the origin and the essence of prevailing beliefs are more and more subjected, has not only banished the interpretations once affixed to various passages of Scripture, but modified the tone of criticism in relation to its general contents. For while Scripture can never be fairly expected to throw much light on science, the discoveries of science are pretty sure, in one way or other, to throw light on Scripture; if not by the solution of its more obvious difficulties without trenching on the legitimate meaning of the phraseology—for that were an irreverence ill veiled under the semblance of its opposite—yet by enlarging the basis and extending the principles of the philosophy to be applied to its diversified records.

It may be reserved for a Pascal, so often crippled intellectually by

traditional forms of belief, or for others, Romish or Protestant, who, in turning to the past for the sum total of religious truth, betray no less unacquaintance with the laws of its acquisition than with those of its nobler effects, to maintain that it alone is without the element of progression which characterises every other department of thought: while it would demand no slight presumption or narrowness to pretend that Christianity itself, hitherto perhaps exhibited rather in its abuses or heterogeneous accompaniments than in its pure quintessential principles, has received more than a very imperfect approximation to that fulness of development or comprehension of which it is susceptible.

Strange as the hallucinations of its primitive disciples may appear, they are less strange than those of many, claiming to hold the more advanced conceptions of truth, who, near two thousand years after the birth of this wondrous Power, having no real insight into its genius, are yet unreleased from the trammels of Judaism. What is perhaps stranger still, the speculative theology of multitudes with pretensions to criticism and expansion of view, is tinged with ancient oriental and rabbinical fable, and with the dark fictions of the middle ages.

As to those bone-like summaries of doctrine called catechisms and creeds, articles or confessions; the dogmatic types of their respective eras or authors; whose tendency is to dilute and impair the true, while conserving more or less of fiction or error; the stereotyped forms which human wit or dulness would substitute for divine philosophy and the exercise of thought; the idols of unfledged intellects, but the stumbling-block or scorn of the penetrating and conscientious; and which, invested with the least shadow of authority, are not merely barriers to the progress of truth, but usurpations on the pre-

rogatives both of reason and its Author,—if there are minds that by their own inward purity can throw a radiance and a life into the dreariest or deadest things, be it so here: otherwise it is surely time that these relics of polemical animosities were left as playthings to those who, if not in the infancy of perception themselves, or bound to the tenets of a sect or system on principles which would have made them staunch adherents of the Prophet under a Moslem training, have no wish to see in others any advance towards maturity. Such restrictions on belief, so far from promoting unity of opinion, if that were at all desirable, are the greatest hindrances to unity of Christian feeling, creating those divisions often so inconsistently bewailed, and perpetuating sectarianism: while instead of moulding the judgment aright, their too common effect is to pervert or suppress its operation, or to occasion a tacit compromise between the deductions of the understanding, and the dictates of worldly policy.

From impressions of this nature, the transition is logically inevitable to the belief—by the votaries of Interest or of Form only to be confounded with irreverence of divine things—that the system of a ministry erected not for the utterance of conviction, unshackled by formulas or pledges, but for the propagation of certain speculative notions or theories on the subject of man's relation to the Infinite—for to this all theology, in the proper acceptation of the term, is reducible, more or less varying in every age, and dividing intellects the most acute and comprehensive—is fraught with dire snares to conscience, and is an impediment in the search and acquisition of truth. Where would have been the doctrines of the Newtonian astronomy, or what their reception among the mass of the population, if an order of men had been endowed some centuries ago for the transmission

and defence of the Ptolemaic interpretations of the heavens?*

Certainly the foundations of a spiritual or metaphysical scheme are not likely to be over-nicely or impartially scrutinised in such a case, nor any irrationalities it may include to weigh much—in minds especially grown up under its sway, and taught to connect doubt with impiety—against the grave and substantial reasons comprehended in solid pay; which, with a similarly adjusted species of training to that which prevails in this country, and with a germ of natural sentiment underneath, corresponding to the religious, so easily made the nucleus of theoretic error, would ensure a multiplicity of champions to the most fallacious tenets under the sun.

So may it well be without the shadow of imputation on the sincerity of the many pure and benevolent minds devoted to a profession that, in name and object at least, is concerned with the noblest and most enduring interests of man. But sincerity, it were needless to say, is no guarantee of truth: and where the motives are less honourable, or a certain position has been assumed without impartial inquiry beforehand, or even where the intellect is too acute to acquiesce without a struggle, the influence of habit, prepossession, and social standing, is apt to prevail over other considerations, and to issue in a state adverse alike to the unbiassed exercise of thought, and to all progressive forms of opinion.†

The implication in the preceding strictures is, not as the sophistical

might pretend, that because adventitious attractions may procure almost any amount of support to false or questionable theories of religion, therefore a system well patronised has no intrinsic worth on its side; but that the advocacy or reception of a system under circumstances of the kind is so far from constituting a presumption of its correctness, as to impose the necessity of a stricter examination of its claims.

It is the unreflecting and incongruous worship of the past—the elevation of antique or defunct formulas to a supremacy over living minds—in a word, the cardinal vice of dependence on authority or tradition, that, more or less pervading the various churches of Christendom, not only invert all the legitimate principles of belief, but tend to the mutilation or abasement of human nature itself: while a motley train of doubtful or gratuitous *dicta*, rendered all the more specious by a colouring or intermixture of truth, and confided to a professional class for the most part without the permission, if with the capacity or the inclination to think, sophisticate and becloud the popular apprehension, which is in consequence no more fitted to appreciate the frank utterances, the bold and startling revelations of reason and philosophy, than the bird of night the electric flashes that purify the atmosphere.

Political conservatism, if synonymous with the preservation of things as they are—a definition which few conservatives would be willing to accept—is sufficiently inane or unintelligible: conservatism in the arts, if such a thing were ever whispered, would sound still more so: but intellectual conservatism, which is tolerated only in the regions of theology, is the most inane and monstrous of all.

In brief, the mighty problems which present themselves in the wide field of spiritual inquiry, are not to be settled by the rapid

* "As Hobbes has well observed:—Were it for the profit of a governing body, that the three angles of a triangle should not be equal to two right angles, the doctrine that they were, would, by that body, inevitably be denounced, as false and pernicious."—Sir William Hamilton: "Discussions in Philosophy," &c., p. 637.

† "The characteristics of minds so circumstanced are but too faithfully portrayed by Schiller in his description of the *Brodgelehrten*: Werke, x. 364—8.

common-places of those who, with nominal mistrust of human nature, repose securely on its weaker manifestations in the systems which they uphold; and whose undoubting confidence, where it

has other parentage than unthinking ignorance, is not seldom the offspring of principles that neutralise all thought by perverting its efforts, or dictating the conclusions at which it shall arrive.

WM. B. CLULOW.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE HERMITS. By the Rev. CHARLES KINGSLEY. Macmillan and Co.

WE have read this work with intense interest. The subject treated of is second to none in historic interests, and is here discussed with great intellectual vigour, noble catholicity of heart, and high literary ability. The remarks of the author upon the prodigies connected with the history of these old hermits, are so candid and philosophic, that we cannot forbear subjoining a few extracts. "Before I enter upon the credibility of these alleged saints' miracles, I must guard my readers carefully from supposing that I think miracles impossible. Heaven forbid. He would be a very rash person who should do that in a world which swarms with greater wonders than those recorded in the biography of a saint. For, after all, which is more wonderful, that God should be able to restore the dead to life, or that He should be able to give life at all? Again, as for these miracles being contrary to our experience, that is no very valid argument against them; for equally contrary to our experience is every new discovery of science, every strange phenomenon among plants and animals, every new experiment in a chemical lecture. The more we know of science the more we must confess that nothing is too strange to be true; and therefore we must not blame or laugh at those who in old times believed in strange things which were not true. They had an honest and rational sense of the infinite and wonderful nature of the universe, and of their own ignorance about it, and they were ready to believe anything, as the truly wise man will be ready also. Only, from ignorance of the laws of the universe, they did not know what was likely to be true and what was not. And therefore they believed many things which experience has proved to be false; just as Sela or any of the early naturalists were ready to believe in six-legged dragons, or in the fatal power of

the basilisk's eye, fancies which, if they had been facts, would not have been nearly as wonderful as the transformation of the commonest insect, or the fertilization of the meanest weed, but which are rejected now, not because they are too wonderful, but simply because experience has proved them to be untrue. And experience, it must be remembered, is the only sound test of truth. As long as men will settle beforehand for themselves without experience, what they ought to see, so long will they be perpetually fancying that they or others have seen it; and their faith, as it is falsely called, will delude not only their reason, but their very hearing, sight, and touch."

THE NATIONAL ENCYCLOPÆDIA. Vol. XIII. London: William Mackenzie, 22, Paternoster Row.

THIS is the thirteenth volume of a work to which we have frequently called the attention of our readers. In truth every preceding volume we have felt it a pleasure to notice in our pages. This volume takes us to the letter Z, and, therefore, we presume closes the work so far as the original intention is concerned. We are glad, however, to find that a supplement is commenced which takes us no farther than the letter F, and therefore we are to expect at least another volume. We are exceedingly glad of this supplement. Without it the work would not be up in all the information on important matters to the present point, and would, therefore, be necessarily incomplete. We must confess, however, that we are rather surprised to find in the supplement, so far as it has gone, so many subjects noticed that ought to have been noticed under their respective alphabetical headings in the preceding volumes. Such subjects for instance as Agapemone, Arctic Voyages, Ark of the Covenant, Brunel, etc. This indicates editorial neglect. However, this is a very minor matter. The work, as a whole, is one which we can scarcely characterize too highly, or recommend too strongly. It treats of all conceivable subjects of any importance, and the articles on all those subjects are, notwithstanding their remarkable succinctness, very clear and comprehensive. The illustrative plates, too, are very numerous and good. He who possesses this work, and its cheapness puts it within the reach of all but the pauper, need not be ignorant on any subject practically useful and generally known. We presume that the next volume will contain a list of contributors. The men who have aided in the production of such a work deserve to be known.

THE KINGDOM OF GOD; OR, WHAT IS THE GOSPEL? By HENRY DUNN.
London: Simpkin, Marshall, and Co., Stationers' Hall Court.

THIS is another work from the able, useful, and somewhat prolific pen of Mr. Dunn. We confess that although we are unable at present to accept the whole of his conclusions, we are always ready to give a hearty welcome and a candid perusal of his productions. With a mind freed from the trammels of scholastic theology, and from the bias of sectarian teachings, he prosecutes an earnest, vigorous, and devout inquiry into the meaning

of Holy Writ. Such an investigator is sure to discover what is not generally seen, and technical saints and traditional creedists will scream at as heresies. We say all this, although we are neither millenarians, nor universalists, but remembering that—

“Though churches deem their creeds of worth,
And think their systems broad,
The Lord has yet more light and truth
To break forth from His Word.”

THE HOMILETICAL TREASURY. By Rev. J. LYTH, D.D. (Romans.)
London: Elliot Stock.

ALL homiletical works that are not miserable imitations of our own, and stolen from our own, without acknowledgment, if they have any value in them, we heartily welcome. There are authors homiletic, as well as others,

“Who steal a thought
And clip it round the edge,
And challenge him whose it was
To swear to it.”

One day we may have an opportunity of exposing the thefts which these literary thieves have perpetrated on the HOMILIST. These remarks, however, will not apply to the author of this work; he has elsewhere acknowledged his obligations to the HOMILIST. What we have said of the author's sketch on “Isaiah,” is applicable to these sketches of his on the “Romans.” Most of them are exceedingly brief, and many of them are very suggestive. A work like this on the whole Bible would be unique, and very useful to preachers.

LIFE AND DEATH: As Taught in Scripture. London: Elliot Stock, 62, Paternoster Row.

THE author's prefatory note will explain the purport of this work. “This little volume is presented to the attention of thoughtful Christian men. The subject is one of inexpressible importance, and it is an immense relief to discover that the awful doctrine here controverted has not a shadow of support from the Bible. The idea of endless suffering on the part of any creature, is such a terrible libel on the character of the blessed God, that all who love Him should protest against it.” We recommend our readers to peruse this little volume, and to judge for themselves whether the author has succeeded in proving from Scripture the annihilation of the wicked.

CONGREGATIONALISM IN YORKSHIRE. By JAMES G. MIALL. London: John Snow and Co., Paternoster Row.

THIS work is of partial interest. It treats of only one denomination of Christians, and only of the history of that denomination in a certain district of the country. For our own part we prefer the broad sunny continent of catholicity to the little foggy kitchen-garden of denominationalism.



A HOMILY

ON

The Departure of Spiritual Worth Lamented.

“Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.”—Psa. xii. 1.



THIS is the utterance of a noble soul, a distinguished monarch, an eminent saint—a man who, notwithstanding some salient imperfections, had a piety marked and sublimated by the tenderest pathos, the sweetest poetry, the truest heroism. It is a pious lament over departed goodness; it glows with feelings holy and ardent. It agrees with the spirit of this service. It expresses sentiments which with *us* require no effort to understand—our saddened hearts supply the key to their full interpretation.*

It is the language of *feeling*. In the inner history of most men, there dawns at times a period when the faculty of thought is overborne by the whelming tide of the heart—a period when the intellect recoils from effort—when

* A funeral sermon upon the death of the late Rev. J. A. Morris, Holloway. For personal references see “Pulpit and its Handmaids.”

it *will* not and *cannot* think. Verbal criticism, philosophic speculation, formal argumentation—all this is unsuited to such a *season*. It is the hour for the heart to speak—to speak in tears and prayers, and words of tender condolence. Let none deprecate, none pity, none speak lightly, of such emotional states. They are appointed seasons in the history of souls, and, like the seasons in the material world, they are divine; they are controlled by beneficent laws, and have their use. “There is a time to mourn.” We have no fellow-feeling with that cold-hearted philosophy which would seal up the fountains of emotion, reduce man to a mere intellectual machine, and then pronounce his moral perfection attained. Sensibility I class amongst the cardinal blessings of being. It is the primary impulse of action, the bond of social union, the source from which springs every felt delight. What should we be without it? Should we have any spring to our souls—any faculty to taste the sweets of life—any conscious connexion with creation, society, or God? No. We should live in everlasting isolation. In the midst of a teeming universe, we should stand alone, having neither the power of attracting, nor the susceptibility of being attracted. The quickening and cementing touch of sympathy we could never receive—never give. Indeed, the very energy of a man’s *thought* is dependent upon the power of feeling. How weak the thought that springs not from an earnest soul—that has not been dipped in the living current of the heart! The thought that has no connexion with emotion, though the product of a great mind is like the ray of the night-orb, pale, cold, and deadly. Whereas, that thought which has mingled with the sympathies of the heart, breathed the quickening atmosphere of an earnest soul, is like the beam of morning—it comes from the centre of the system, it is charged with life, it is the herald of better things to come.

But thought and feeling should not be placed in opposition to each other. They are mutually dependent. Each derives

its value from the influence of the other. The right action of either requires the reciprocal action of both—as thought without feeling would be powerless, feeling without thought would be wild, turbulent, and reckless. It is the province of thought to refine, regulate, and humanize our affections—to map out the varied channels in which heaven ordained them to flow on for ever. I thank God for our susceptibilities; though they are the occasions of much mental suffering in this our probationary state, still I praise our Maker for the power to feel; and the more so, as Christianity teaches that the very sorrows of its disciples are disciplinary: “they yield the peaceable fruits of righteousness to those who are exercised thereby.” The bitterest cup has curative virtues; the fiercest storm breathes to purify. Let us not refuse the cup or bar up the heart from the rushing tempest. God alone knows the value of spiritual suffering in the economy of spiritual culture. When I say that the text is the language of *feeling*, I only say what may be predicated of the whole book in which it is found. The Bible is pre-eminently a book of genuine feeling. This gives to it that glow of life—that charm of freshness—that captivating power—which separate it immeasurably from all human productions. The purest streams of affection that ever flowed through human souls are here. Here are the warm, life-giving, immaculate sympathies of the Son of God. Above all the breathings, the bursts, the unfoldings of the Infinite Heart, are on these mystic pages. The feeling of God is the *living* element of the book. It rolls from its sublimest heights—diffuses itself through all its parts—mingles with all its objects—stamps its character on the whole. It is the sun on the landscape of truth, giving its glow of life and tinge of beauty to every part. It is hence “life” as well as “light.” *It is living light.*

It is time to adopt some more definite plan of thought. We shall begin by noticing,

I. SPIRITUAL WORTH.—The two words, “godly” and

“faithful,” we regard as expressing this. They correspond with other double terms in Scripture—such as “devout” and “just.” They designate those two great branches of human holiness which, in current language, we term *piety* and *morality*. Such terms are no arbitrary representation of spiritual worth. They are not the random terms of speakers or writers who had no insight to the philosophy of morals. But I must not occupy any part of this precious hour with remarks on *words*. Verbal criticism is for the study not the pulpit. It may serve to elicit some of the little details of truth; the grand elements—the presiding genius, disdain its help. The earnest heart sees them at a look—seizes them, not by grammar, but by intuition. I proceed, then, to the *thing* which the terms represent. In what does spiritual worth consist? In reply to this question we submit the following thoughts:—

Every man sustains two fundamental relations; the one connecting him with God—the other with society; the one to the great Parent—the other to his intelligent offspring. Man is the creature, the subject, the property, the representative of God. Nothing but the absolute extinction of his being can dissolve his connexion with his Maker. His relation to *society* is scarcely less evident and necessary. As in the material world one thing is everywhere dependent upon another—atom on atom, globe on globe, system on system, and interdependence, like a golden girdle, binds all together; so, in the human world, no man can live an insulated unit. Each is an essential part of the whole. “We are all members one of another.” As soon may the amputated limb live in separation from the vital system, as man live in abstraction from man. Reciprocal action, like the overflowing blood in the human body, unites all the parts together, circulates through every member, and is essential to the life of each. The individual man lives in the social. These two relations are primal, universal, absolute. We live in them, they encircle our existence. In all worlds and ages

they must do so. We must flee from *ourselves* to flee from *them*.

In the spiritual constitution of man there are two controlling tendencies corresponding to these relationships. These tendencies are designated the *religious* and *social* affections. The existence of the former, as a predominant element in human nature, few will controvert. Are not the million deities of heathendom proofs of the master energy of man's inbred propensity for a God? In history we often find our brother-man without a home, without civilization, without a friend; but how seldom without a shrine, a religion, and a God? The voice of history declares that the religious element is the *soul* of man's *soul*—that its perversion has been his degradation, and that its right development is essential to his true elevation. The very constitution of the soul is *theistic*, the being of a God is implied in its structure, laws, and operations. Theism is not a notion, it is a living sentiment. It is not imparted, it is inbred. It is not a system constructed by logic, it is a mighty life within—a life everywhere raising temples and creating gods. The power of the other tendency to which we have referred, the *social*, is hardly less manifest. Man, in the lowest stage of barbarism, is always found existing in confederation. He always increases his desires, facilities, and fitness for intercourse, as he rises in civilization. Whenever he has been utterly cut off from connexion with his race, his existence has become intolerable. The rational soul dies out in solitude. Such facts as these are no feeble proofs of the energy of man's social element. Man's heart is for a companion, and if deprived of one, he will fraternize with trees, with rivers, and stones, and stars. His imagination, roused by the social power within, will clothe *them* with human attributes, give them sentiment and tongue, and make them speak to his heart. We remark again—

That the right state of these controlling tendencies constitutes spiritual worth. These affections are the fountain-

springs of the soul; if they start in a wrong course, the whole stream of life will flow wrongly. They are the vital organs of the spiritual man; let them fulfil their functions well, and the whole system will bound with the springs of health. What is their right state? What is the right state of the first? A state of gloomy superstition, or intolerant bigotry? No, from these have sprung some of the darkest evils that infest the souls of men, and some of the worst crimes that have stained the history of humanity. What is the right state of the second? Covetousness, envy, malice? No, such states are not only necessarily incompatible with true inward peace, but the prolific germs of social immorality and woe. The black scroll of human crime and suffering, what is it but a record of results that have risen out of the wrong state of these two great tendencies of being? *The right state of both is a state of love.* Thus taught *the Teacher*, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbour as thyself; on these two commandments hang all the law and the prophets." Indeed, the right state of both may be resolved into *one principle, love to God.* The rectitude of the religious involves the rectitude of the social. *Social morality springs out of piety.* If a man feel rightly in relation to God, he will feel rightly in relation to society. Kindle in the soul love to God, and by the light of its flame man will appear most precious; the heart that receives God will forthwith expand in generous sympathies for the race. The affection that unites to the father will assuredly unite to his children. "If a man love God, he will love his brother also." The principle that binds a body to the central orb binds to all dependent planets, and makes it mingle harmoniously with the influences and revolutions of all.

4 *Spiritual worth*, then, consists not in a knowledge of theological tenets, however orthodox; not in the perform-

ance of religious acts, however unexceptionable; but in the living element of love within. This involves the former. This is a guarantee for the latter. It is the very life of the soul. It penetrates the spiritual essence as the vernal ray the seed; draws it out from its bed of darkness and death; points its face to the great sun of truth; makes it grow and bloom under "the light of God's countenance"; a sky, wide and warm, without storm or cloud. It enthrones itself over the inward and master forces of humanity, guides them in harmony with themselves, the constitution of the universe, and the requisitions of heaven. I call this state of being—*worth, spiritual worth, the only real worth*. Would that I could impress your hearts with a sense of its incomparable importance! *This worth* enriches the *man*. Nothing else does. Gold may enrich the body, knowledge the intellect, but love alone the *man*. Between the reptile and the intellectual man there is a great difference, but a greater difference far between the man who has this love and the man who has it not. They live in different worlds—worlds separated far as heaven from hell. Whatever else I may have, if I have not this I am lost—lost to the true *feeling, grandeur, and purpose* of being. This *worth* is valuable for its *own* sake. *It is absolute worth*. Other things—*wealth, learning, power, and even life* itself—are valuable only as they subserve this. God made the material for the spiritual, and the spiritual to be swayed by love. Love is the primal cause and ultimate end of all. The fires of suns and systems burn in vain: where they fail to enkindle this. This *worth* is valuable *everywhere* and for *ever*. In all worlds and times it retains its value. Here and there, now and evermore, it enriches man, introduces him to the highest order of being, lifts him into fellowship with God. Compared with this the largest inheritance, the noblest empire, the wealthiest intellect, the sublimest genius shrink into nothing. "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and

crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies; the topaz of Ethiopia shall not equal it, neither shall it be valued with fine gold."

But it is natural—it is important to ask how is man to come in possession of it? This is *the* problem of life. Divine love is not an inborn element. History, observation, the Bible, and consciousness show "that the carnal mind is at enmity with God." To be possessed, it must be awakened by some outward power. What is that power? The manifestation of God in the history of Jesus—*the Gospel*. Love implies not only an object, but a knowledge of the object. Jesus unfolds Jehovah in aspects suited to break down the enmity of the world, and to turn it back to love. In millions of instances has his method succeeded, and will succeed in millions more. *All spiritual worth we trace to the Gospel*. We would not depreciate other influences of spiritual culture. Nature, philosophy, law, literature, civilization—we thank God for these *quickenings* and *raising* forces. But neither of them separately nor all conjointly can do the work of the Gospel. Helps to spiritual worth they are, but not causes; auxiliaries, but not substitutes. The soft earth, the rolling atmosphere, the falling showers, and the varied gases, of themselves can do nothing towards the life of the world; they could not give birth to a single flower; but add to them the sun, and at once they will clothe continents with life, and upraise majestic forests from the barren hills. So the varied influences of nature and elements of civilized life; they alone cannot generate this moral life in man; but add to them the sun of righteousness, and the "wilderness will blossom as the rose." Let us, then, seek it by studying the history of Jesus—studying it *earnestly, humbly, with devout and prayerful* souls; and with *an implicit reliance upon his atoning love and helping spirit*.

II. Spiritual worth DEPARTED. "The godly and faithful" had "failed" and "ceased." There are various ways in which spiritual worth departs from a community. Sometimes by what we may denominate *change of locality*. It is not unfrequent that good men, in the course of events, are obliged to leave their native scenes for other and distant localities. What real worth, for example, departed in this way from Judea, when the holy saints and seers of Israel were borne captive into Babylon. Jerusalem, in like manner, was morally desolated when the noble apostles of Jesus and the first converts to Christianity were forced away by persecution to other lands. England, in the same way, had a grievous loss of spiritual worth when the Pilgrim Fathers left our shores and took up their abode in the new world of Columbus. Sometimes it departs from a people by *change of character*. Holy elements of character dwelt in the bosom of the first man. Nought else was there. The purest influences breathed everywhere around him. All within and without were pressing him still upwards. Yet "in honour he abode not." His fall shows that excellence can depart from the soul of the most perfect. The instances are not few in which good men have sunk into corruption. The Bible teaches us of what every Christian is deeply conscious, that moral goodness has inner and outer foes against which it is most difficult to stand. In spiritual goodness we cannot advance—we cannot remain stationary; retrograde we must unless we ever watch in holy prayer and earnest strivings: thus *press* to the mark. But there is yet another way in which it departs. You anticipate me, *change of worlds*. David does not say in which of these ways he had lost the "godly and the faithful." But we may rest assured that *death* was one way. Then, as now and ever, death was working in society and thinning the numbers of the good. Pious citizens, devout worshippers, and noble patriots were conveyed to their graves. Men of a different spirit rose, occupied their places, and succeeded to their posts. The

change reached the morals of the people. The process of social degeneracy received fresh impetus. The nation waxed corrupt as the "godly and faithful" departed. Death is the great channel through which moral goodness is constantly departing from our world. How much earth loses! How much heaven gains every day! All virtue streams heavenward.

There is much associated with this *mode* of a good man's departure perplexing to the judgment as well as painful to the heart. Death acts contrary to what we might have antecedently anticipated. Let us imagine ourselves to have entered this house entirely ignorant of the history of mortality—not to have known the fact that death had entered the world. Let us suppose that now, for the first time, the sad communication comes to us—that it is appointed for all men "once to die." Let us suppose, too, that with that communication comes the question, What principles will regulate the circumstances of death in the case of individuals? I conceive that we should be unanimous in the two following conclusions.

That death would be always peaceful in proportion to a man's goodness. Every arguing mind would agree to this. Every pure heart would desire it. But in the history of death we discover nothing like uniform obedience to such principle. It is frequently reversed. Men of highest goodness have often died under a moral thunder-storm, whilst those characteristically bad have passed away in unruffled serenity. "They had no bands in their death." The mode of a man's death is no test of his character, no index to his destiny. We should also agree in concluding that *death would be postponed in proportion to a man's usefulness.* What is the great mission of every man? Is it not to improve the spiritual condition of his race, to clear their vision, purify their affection, quicken their faculties, direct their sympathies, heal their spiritual woes, and thus guide and accelerate their onward and upward march? If so, would

not this fact lead us to believe as well as desire that the most useful man would always attain to the greatest longevity? But alas!—and oh, alas! that I should say alas! for it indicates complaint—contrary to this, the most useful men are frequently taken away in the zenith of life and in the midst of labour, whilst others, worthless, and often worse, are allowed to advance to old age. Oh, God! we are not surprised when we see the unfruitful tree in thy vineyard cut down, for it was unfit for thy use, and a cumberer of the ground; nor do we wonder to see the old tree fade away in death, though prolific in its day; for such we expect from the law of decay which thou didst impress upon its nature. But we own ourselves confounded in seeing a fruitful tree, with its branches full of sap, its boughs clustered with fruit, many reposing beneath its shadow, as their home, expecting it to brave many a winter's blast and yield them pleasure for many years to come, struck as if with a thunderbolt from heaven. "Verily, thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." *

III. The departure of spiritual worth LAMENTED. It is the language of *lamentation*, "Help, Lord." Confining our ideas of departure to that of death, we may observe—

That their departure is a great loss. Why else deplored? But to whom is the event a loss—to the departed? Has death terminated their existence? Can it be that those renovated spirits of theirs, which grew in intellectual energy, and moral greatness, and lofty hopes, and fitness for life, up to the *latest* hour, are quenched in eternal midnight? *The teachings of nature, the corrective aspect of providence, and the special oracles of heaven* forbid the thought. They are thinking, feeling, acting still. Their bodies are in the dust, but their bodies are *theirs*, not *them*—their *instruments*, not *themselves*. The breaking up of the harp destroys neither the life nor the music of the lyrist. The science and love

* The deceased was only 54 years of age.

of sweet sounds may still inspire his breast; he may grasp some other instrument, and send forth strains more rich, more deep, more entrancing than ever. The spirits tuned into music here hymn their lofty anthems

“When the poor lisping, stamm’ring tongue
Lies silent in the grave.”

No, no, their exit from our world is no loss to *them*. *It is gain*. They *live*; live in the free, and healthy, and harmonious action of all their powers—powers refined and invigorated for the high mission of eternity; live in the delightful and constant evolution of their vast and wonderful affections; live in the conscious presence of infinite love—the life and heaven of the universe. They have passed into higher realms and diviner scenes. They are in “their Father’s house,” “they are with the Lord.” They have entered into rest—their heavens have no cloud, their balmy gales no storms. “I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

The loss is to society. Good men are represented as “the lights of the world;” they are the medium through which the world may catch a glance of the real, the beautiful, the God-like, and everlasting. They “are the salt of the earth.” Their influence penetrates the mass, counteracts its tendency to corruption, removes its moral insipidity, gives it a new spirit—a spirit pungent and savory. They are the *conservers* of the good, and peaceful *reformers* of the bad.

It is truly interesting to find this mighty prince lamenting the removal of good men from the world as a great loss to his country. He knew what all monarchs ought ever to have known, but what few have ever learnt, that the virtues of the good, however humble in station, are more productive of social order, and true elevation, than the wisest measures of their statesmen, and build a mightier rampart around the throne than could be reared by the utmost efforts of

military force. The bulwarks of moral goodness are *invulnerable*; before them the spirit of the hardiest foe must ever cower with reverence and awe. It also suggests, *That the loss requires the interposition of God.* "Help, Lord." He alone can supply the loss. Excellence is an emanation from him. Every virtue is a ray from the "Father of light." Some dislike to hear the goodness of others extolled. This is either because they are ignorant of its essence and origin, or are deeply conscious of its want, or perhaps both. Wherever it exists, whether it adorns the character of a child, or burns in the breast of a seraph, it comes from God; it is always the brightest manifestation of himself. It should be revered, therefore, wherever unfolded. To praise it is to praise God. "Inasmuch as ye have done it unto *one* of the least of these my brethren, ye have done it unto me." The moral halo that surrounds the history of a good man is but the out-shining of the shekinah enthroned within.

The worth, then, that is gone, he gave, and he can supply its loss. All souls are in his hand. The residue of the Spirit is with Him. He can kindle the light of goodness in the darkest soul. "God is able of these stones to raise up children unto Abraham." Yes, and it is our consolation to know that he *will* supply the loss of departed excellence. This He has ever done. When one good man departs another is raised to take his place. Moses dies; but Joshua is ready to occupy his post. Aaron on Hor breathes up his soul to God, but Eleazar stands by to put on his robes. David, worn out with age, resigns his crown, but Solomon is prepared to put it on, and adorn it with still brighter diadems. Paul has finished his course, the time of his departure is at hand; but Timothy is fully tutored to carry on the sublime enterprise of love. "*All our springs are in thee.*" "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help."

There is indeed a sense in which we cannot *lose* the good

we have loved. Their excellencies are more *vividly* perceived by us after their death than before. Memory brings up their *character* to the inner eye in new forms of beauty. We enshrine it in our affections as the dearest object of our souls ; and there, in the silent deep of our being, it is not a passive thing—it works and moulds into its lovely image. It infuses a fresh element of spiritual power. The spell that binds the spirit to earth and time is weakened, and a new uplifting energy is felt within. Earth has less attraction ; heaven grows more precious ; the word gets stronger meaning ; the silent blue above more charming.

* The separation is *material* not *spiritual*—*accidental* not *essential*. The *mental* bond is closer through the dissolution of the *bodily*. They are more deeply in our souls now than ever, and we, I doubt not, are more in theirs. Our sympathies are throbbing *now* to one centre, our hopes are pointing now to one end—the perfection of the just. “Looking for the blessed hope and glorious appearing of Jesus Christ, who shall change our vile bodies, and fashion them like unto his glorious body.” Do we not “sit together” with them now “in the heavenly places” of spiritual thoughts, and holy loves, and lofty hopes ? “We are *come* to the spirits of just men made perfect.” Aye, aye. Heaven and earth approximate in our minds, as the good men whom we love depart. When does heaven come nearest to our hearts ? When we think of it as a golden empire, a flowery paradise—or as a scene where angels live in splendour, and seraphs burn with praise ? No ; nor even when we dwell upon it as a place where God is to be seen, for He is to be seen everywhere by the thoughtful and the pure in soul. But it is, when we think of it as the *home* of the loved ones—the *home* of all we have ever loved, either as they have appeared to us in books, or in their own living forms. When I think of heaven as the *home* of all the noble and generous spirits of whom I have read in history—the great benefactors of our race, who fought and died for the liberties

we enjoy; as the *home* of those mighty spirits whose writings have kindled all that is intellectual and moral within us—led us into the field of truth, and pointed our pathway to the skies; as the *home* of our most loved authors and preachers—men who touched the deepest chords in our nature, and made us feel that life was great—truth was greater, and God transcending all; as the *home* of the tender parent—the beloved child—the loving sister—the faithful brother.

Above all as the *home* of Jesus, *the friend of friends*,

“Who, eighteen hundred years ago, was nailed
For our advantage on the bitter cross.”

Yes, it is when we think of heaven as the *home of such*, that it comes with meaning and power to us. It seems to descend and spread its calm radiance over us, as the cloud upon Tabor of old; *all bright, all absorbing, all enrapturing*, we seem to breathe its gentle gales, to catch its kindling harmonies, to hear its high and spirited converse, and to feel that *heaven even now is our home*. ✓



NEARNESS OF HEAVEN.

The *nearness* of heaven is suggested by the epithet “veil.” Christians, there is only a veil between us and heaven! A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fibre of embroidery. It waves in the wind; the touch of a child may stir it, and accident rend it; the silent action of time will moulder it away. The veil that conceals heaven is only one embroidered existence, and, though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect’s sting, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendours which flesh and blood could not sustain, and which no words lawful for man to utter could describe! Brethren in Christ, there is but a step between you and death; between you and heaven there is but a veil.—C. STANFORD.

Homiletic Sketches on the Book of Psalms.

OUR PURPOSE.—Many learned and devout men have gone *philologically* through this TEHILIM, this book of Hebrew hymns, and have left us the rich results of their inquiries in volumes within the reach of every Biblical student. To do the mere verbal *hermeneutics* of this book, even as well as it has been done, would be to contribute nothing fresh in the way of evoking or enforcing its Divine ideas. A thorough HOMILETIC treatment it has never yet received, and to this work we here commit ourselves, determining to employ the best results of modern Biblical scholarship.

OUR METHOD.—Our plan of treatment will comprise four sections:—(1.) The HISTORY of the passage. Lyric poetry, which the book is, is a delineation of living character, and the key, therefore, to unlock the meaning and reach the spirit of the words, is a knowledge of the men and circumstances that the poet sketches with his lyric pencil.—(2.) ANNOTATIONS of the passage. This will include short explanatory notes on any ambiguous word, phrase, or allusion that may occur.—(3.) The ARGUMENT of the passage. A knowledge of the main drift of an author is amongst the most essential conditions for interpreting his meaning.—(4.) The HOMILETICS of the passage. This is our main work. We shall endeavour so to group the Divine ideas that have been legitimately eduved, as to suggest such thoughts, and indicate such sermonizing methods, as may promote the proficiency of modern pulpit ministrations.

SUBJECT : *The Moral Degeneracy of Society.*

“Help, Lord ; for the godly man ceaseth ;
 For the faithful fail from among the children of men.
 They speak vanity every one with his neighbour :
 With flattering lips, and with a double heart, do they speak.
 The Lord shall cut off all flattering lips,
 And the tongue that speaketh proud things ;
 Who have said, With our tongues will we prevail :
 Our lips are our own : who is lord over us ?
 For the oppression of the poor, for the sighing of the needy,
 Now will I arise, saith the Lord ;
 I will set him in safety from him that puffeth at him.
 The words of the Lord are pure words :
 As silver tried in a furnace of earth, purified seven times.
 Thou shalt keep them, O Lord,
 Thou shalt preserve them from this generation for ever.
 The wicked walk on every side,
 When the vilest men are exalted.”—Psa. xii.

HISTORY.—It is the general impression that David was the author of this Psalm, and there is no known reason for questioning the truth of this impression. Some have supposed that it was

written in view of his persecution by Saul, and others that it has a reference to the rebellion of Absalom, but the exact occasion is really unknown. There is nothing in the composition to indicate the exact time or circumstances. It is an elegy on the growing corruption of his nation. The poet king is appalled by the rottenness of the society around him, in which unscrupulous ambition appears to rule supreme, in which truth is scorned as folly, and the god of lies is enthroned in the temple of men's hearts.

ANNOTATIONS.—“*To the chief musician on the eighth (or octave) α Psalm of David.*” This title is identical with that of the sixth psalm, except that *Neginoth* is here omitted.

“*Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.*” Save, Jehovah, for the merciful ceaseth, the faithful fail from among the sons of men. Merciful and godly are in the highest sense equivalents. A genuinely merciful man is essentially a godly man. Such men, men of real spiritual worth, the writer regards as having gone from the land. This was his lament, and on this account he appeals to Jehovah for help. Where else can the good look in a degenerate age.

“*They speak vanity every one with his neighbour: with flattering lips, and with a double heart do they speak.*” Here are three signs of this moral degeneracy. *Vanity*—that is falsehood; there was no truth in their conversation, and in their social intercourse with their “neighbours.” Thus the foundations of public confidence were sandy and unsound. *Flattery*.—“With flattering lips.” Heb.—“Lips of smoothness.” Flattery is a species of falsehood; it is the ascription from some selfish motive of good qualities to others which they do not possess. *Hypocrisy*. “With a double heart do they speak.” Or, as in the margin, “a heart and an heart.” The idea is, that they say and appear what they really are not. In truth, this “vanity,” “flattering,” and “double heart,” are all the same thing—*falsehood*. Truth had gone from the land.

“*The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.*” “May Jehovah destroy all lips of smoothness, flattering lips (and every) tongue speaking great things, *i.e.*, speaking proudly, boasting.” (*Alexander.*) The wish here expressed, that the Almighty would destroy falsehood and pride, does not necessarily imply a revengful spirit, but may express the devoutest philanthropy; the destruction of wickedness is the salvation of the wicked.

“*Who have said, With our tongues will we prevail: our lips are our own: who is lord over us?*” This is a further description of the false men that abounded in Judea. They indicate a swaggering and impious state of mind. They boasted of their oratory, and virtually said, “Our tongues are our own, and by them we can accomplish what we will.”

“*For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth*

at him." These words imply that in those degenerate times the poor were oppressed and in peril, and treated with insolence and contempt—"puffed" at; and that on their behalf Jehovah would interpose. The verse is a promise of deliverance.

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." The sayings of Jehovah are pure sayings, silver purged in a furnace of earth, refined seven times. The psalmist does not use the term commonly translated *words*, but one derived from the verb to *say*, with obvious allusion to the use of the verb itself in the preceding verse. What Jehovah there says, the promises there given, are here declared to be true, without any mixture, mistake, or falsehood. This is expressed by the favourite figure of pure metallic ore. The idea of extreme or perfect purity is conveyed by the idiomatic phrase, "*purified seven times*," i.e., repeatedly, or sevenfold, i.e., completely. Compare Dan. iii. 19." (Alexander.) It is not clear what is meant by the expression, "*furnace of earth*." "The language," says Barnes, "does not mean that the furnace was *made* of earth, as would seem to be implied in our version, but that the '*furnace*,' or laboratory was erected *on* the earth, or *in* the earth. It may refer to something like a crucible placed on the ground, around which a fire of intense heat could be made. It is probable that some such structure would be made near the mines where ore was obtained, and that the ore would be thus purified from dross before it was removed."

"Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever." "Thou shalt keep them, the persons referred to in the fifth verse—the poor, the needy, and the suffering—from this generation." This corrupt age, this age filled with flatterers and oppressors. "For ever"—that is constantly. The verse expresses the writer's confidence in Jehovah to shield and succour the good.

"The wicked walk on every side, when the vilest men are exalted." The last clause of this verse has been variously translated. The idea which it seems to me the whole verse is intended to express, is the general exaltation of wicked men. They were everywhere in the ascendant. So degenerate was society, that the worst men were the most elevated and the most honoured.

ARGUMENT.—"This psalm consists of two parts, easily distinguished—a complaint with an expression of desire, and a promise with an expression of confidence and hope. The Psalmist laments the waning number of good men (ver. 2), and the abounding of iniquity (ver. 3), to which he desires and expects that God will put an end (ver. 4, 5). In answer to this prayer, he receives an assurance of protection and deliverance from the righteous (ver. 6), on which he rests as infallibly certain (ver. 7), and consoles himself under present circumstances (ver. 8)."

HOMILETICS.—Homiletically, the poem is a picture of a morally rotten age. The devout author felt himself living in corrupt times, surrounded on all hands by the untrue, the unrighteous,

and the undevout. The grand subject of the whole is the *moral degeneracy* of his age.

THIS moral degeneracy appears in this Psalm in three aspects.

I. AS A FACT FOR DEVOUT LAMENTATION. "Help, Lord"—"Save, Jehovah," &c. Three things seem to impress the writer with the corruption of his times.

First: *The absence of the true.* "The godly man ceaseth, the faithful fail." Phrases these which represent men of true spiritual worth, but these men were gone from Judea.* They had been; David had seen and known them, but they were not, they were gone. Gone! How? There are three ways in which good men depart from a country. Sometimes by emigration; they go to other lands. Sometimes by death; they pass into the higher world. And sometimes by apostacy. Through yielding to temptations they lose their spiritual worth and fall into corruption and crime. In all these ways good men no doubt departed from Israel, and in all these ways good men are constantly departing from amongst us. Thus "the godly cease and the faithful fail from among the children of men."

Secondly: *The presence of the false.* The false—the men of "vanity," of "flattering lips," of "double hearts"—were teeming around him. From the second, the third, the fourth, and the fifth verses the characteristics of these morally false men are discoverable (1.) They were vain. "They speak vanity." They were hollow-hearted men, and there was no reality in their utterances. (2.) They were obsequious. They had "flattering lips." To gain their selfish ends they administered to the vanity of their neighbours. (3.) They were insincere. "A double heart." They spoke one thing and meant another. (4.) They were proud. With their tongue they spoke "proud things." And they haughtily boasted of the power of their speech. "With our tongue we will prevail: our lips are our own: who is lord over us?" (5.) They were cruel. This is implied in the fifth verse. "For the oppression of the poor," &c. In all morally false men you will find such characteristics as these; wickedness has many phases. Men with

* See the Leading Homily.

these grim attributes of depravity David saw everywhere about him. What a spectacle for a devout eye!

Thirdly: *The exaltation of the vile.* "The wicked walk on every side, when the vilest men are exalted." Wicked men not only abounded, but they occupied positions of eminence and influence. Such were the corrupt times over which David now pours his devout lamentation. And what, in truth, could be more lamentable than to see a whole people sailing down on the black and swelling sea of depravity under the gathering storm of Divine justice? This moral degeneracy appears—

II. AS A REASON FOR DIVINE INTERPOSITION. This Divine interposition is—

First: *Prayed for.* The breath of the writer's prayer comes out in the first and in the third verses. "Help, Lord"—save, Jehovah, "The Lord shall cut off all flattering lips"—may the Lord cut off all flattering lips, &c. Where else could David look but to heaven? Who but Jehovah could arrest the rushing and ever accumulating stream of depravity? What arm but his could bear up the tottering nation? What word but his could reform a corrupt people? This man looked where all should look in such circumstances—to heaven, whence alone help can come.

Secondly: *Divinely promised.* "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him." This comes as an answer to the prayer. "Before they call I will answer." Sooner or later the Father of infinite mercy will interpose for his oppressed people. He will crush the oppressor and save the oppressed. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their taskmasters, for I know their sorrows." Not always will moral corruption reign and revel on this globe.

Thirdly: *Heartily expected.* "Thou shalt keep them, O Lord; thou shalt preserve them from this generation for ever." After his prayer came the promise, and after the promise came this assurance—that God would take care of his children. "Thou shalt keep them" from falling into the corruptions of the age, and from falling into the miseries of perdition. The good are ever secure. Omnipotence is

their guardian. God Himself is their refuge and strength. This moral degeneracy appears—

III. AS SUGGESTING BY CONTRAST THE EXCELLENCY OF GOD'S WORD. "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." The words of the corrupt persons referred to in the second, third, and fourth verses suggested, no doubt, to the writer's mind, by the law of contrast, the transcendent excellency of God's utterances. Their words were empty and in every way unreliable, but God's words are trustworthy. All his sayings are true and faithful.

First: *His words are unmixed with falsehood.* They are "pure words." They express truth, and nothing but truth. There is not a particle of falsehood or error in them. This could not be predicated of any human utterances. The words of the best men are more or less mixed. Mixed with the errors of ignorance, if not with the errors of intentional deceitfulness. He knows all things, and it is not possible for Him to lie, therefore his words are *unmixed* truth.

Secondly: *His words have been thoroughly tested.* "As silver tried in a furnace of earth purified seven times." The word seven in the Scriptures denotes perfection. The truth of his words have been sufficiently tested. "The word of the Lord is tried." Ah, how thoroughly it has been tried during six thousand years! Tried by the fires of persecution, tried in the furnace of hostile criticism, tried in the profoundest experiences of the good in all ages. What a blessing to know that amidst all the false words of men that load our atmosphere, and stream from our press, there are "pure words"—words of unmixed truth. Let us trust them and try by them all human words. The Bible, and the Bible only, contains God's "pure words." These are the words not only to renovate corrupt individuals but corrupt nations too. Let rulers make them their guide in all the measures they propose and in all the laws they enact. They teach better far

"The solid rules of civil government,
In their majestic, unaffected style,
Than all the oratory of Greece or Rome.
In them is plainest taught and easiest learnt
What makes a nation happy and keeps it so,
What ruins kingdoms and lays cities flat—
These only, with our law, best form a king."—MILTON.

A Homiletic Glance at the Epistle of Paul to the Ephesians.

The student is requested to keep in mind the following things, which will throw much light upon the Epistle. First: The circumstances of the writer when he wrote. He was a prisoner in Rome. During his residence there, in "his own hired house" (Acts xxviii. 30, 31), from the spring A.D. 61 to 63, he wrote the Epistles to the Colossians, Philippians, Philemon, and to the Ephesians. It is generally supposed that this Epistle to the Ephesians was the first he wrote during his imprisonment. Secondly: The circumstances of the persons addressed. They lived, it is thought, in Ephesus, an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It had attained in Paul's day such a distinction as in popular estimation to be identified with the whole of the Roman province of Asia. It was the centre of the worship of the great goddess Diana. Paul resided here on two different occasions. The first, A.D. 54, for a very short period (Acts xviii. 19—21); the second, for a period of more than two years. The persons therefore addressed in this letter are those whom he had converted from paganism, and in whom he felt all the interest of a spiritual father. Thirdly: The purpose of the letter. The aim of the Epistle seems to be to set forth the origin and development of the Church of Christ, and to impress those Ephesian Christians, who lived under the shadow of the great temple of Diana, with the unity and beauty of a temple transcendently more glorious. For the minute critical exegesis of this apostolic encyclical, we direct our readers to the commentaries of Alford, Webster and Wilkinson, Jowett, Harless, Stier, Eadie, Hodge, and, last though not least, Ellicott. Our aim will be to draw out, classify, and set in homiletic order, the Divine ideas reached by the critical aid of such distinguished scholars.

SUBJECT: *Intercessory Prayer.*

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." —Ephes. iii. 14—19.

ANNOTATIONS.—"*For this cause.*" *Τούτου χάριν.* This seems to have been repeated from the first verse. What is the *cause*? What is the special reason which now prompts him to pray for the Ephesians? It will be found in the preceding verses, and in the preceding verses there are two things, either of which, or both, might form the *cause*: (1) Common Christian fellowship—"They were with him builded together for a habitation of God through the Spirit." (2) His trials as their minister. These are referred to in the verse immediately preceding this passage, "Wherefore I desire that ye faint not at my tribulations for you, which is your glory." He may mean, therefore, either "Because we

are fellow members of the same spiritual system, I pray for you," or "Lest you should be discouraged at my tribulations as an apostle I pray for you." Both might have been elements in the cause.

"*I bow my knees.*" This seems to have been the common posture of prayer. (2 Chron. vi. 13; Dan. vi. 10; Luke xxii. 21; Acts vii. 60, ix. 40, xx. 26, xxi. 5.) It seems to us also to be a natural and a becoming posture. It indicates reverence, humility, and entreaty of soul.

"*Unto the Father of our Lord Jesus Christ.*" The words of our Lord Jesus Christ are not supported by the best authorities, and interrupt the connection of the passage, which contains (if we may so speak on a very deep and solemn subject) a kind of play upon the Greek words for father and family, *pater* and *patria*. It is not possible to express this simply and directly in English. "I bend my knees to the *Father*, from whom every earthly and heavenly relationship, every fatherhood and fatherland, has its name and support." "It is from *pater* that every *patria* derives its appellation: οὐκ ἂν ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἀνωθεν ἦλθεν εἰς ἡμᾶς." (Dr. Cotton, Bishop of Calcutta.)

"*Of whom the whole family in heaven and earth is named.*" Of whom—that is, of the Father. Whether *πᾶσα πατριὰ* should be rendered "every family," or the "whole family," is a disputed point. The best modern critics, however, are inclined to the former. Ellicott renders it, "*every race in heaven and on earth.*" The word "race," however, must be restricted to the intelligent creation. Paul would scarcely call God the Father of brutes and of reptiles. He is the Father of all souls. It is suggested by some biblical students that the phrase, *heaven and earth*, here stands for the two great sections into which the human race was then divided—Jew and Gentile.

"*According to the riches of his glory.*" *Πλοῦτον τῆς δόξης* stands for the fulness of the divine perfections. The glory of God is his goodness. The apostle prays that God would deal with the Ephesians according to the abundance of his goodness.

"*To be strengthened with might.*" *Δυνάμει κραταιωθῆναι*. *Δυνάμει* may be rendered adverbially, "*powerfully strengthened*"; or it may be rendered "as to power," indicating the principle which was to be confirmed or strengthened; or "with power," as expressing the gift to be communicated through the Holy Spirit." (Hodge.)

"*In the inner man.*" "Εἰς τὸν ἔσω ἄνθρωπον—into the inner man." (Ellicott.) The "inner man" here is the rational, moral—*ego*, that without which man would be no moral personality, without responsibility; an animal, nothing more.

"*That Christ may dwell in your hearts by faith.*" Such expressions as these are of frequent occurrence in the New Testament. The soul of the Christian is represented as the residence of God, sometimes as Father, sometimes as Son, and sometimes as the Holy Ghost. Without figure, he dwells in us whom we love most. But love for a being requires faith in Him; faith not only in his existence, but in his goodness and transcendent moral beauty.

"*That ye being rooted and grounded in love.*" "Ye having been rooted and grounded in love." (*Ellicott.*) He who is well rooted and grounded in love for Christ will, as intimated before, have Christ dwelling in the heart.

"*May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.*" The love of Christ means here, not our love towards Christ, but his love towards us. And how great is this! *Intellectually* it has dimensions—"height, breadth, depth," &c., which transcend knowledge; but *emotionally* it is to be known by possessing its quality and feeling its influence. The love of Christ is intellectually a knowledge surpassing, but morally it is a knowledge attaining, love.

"*That ye might be filled with all the fulness of God.*" "The words *eis πᾶν τὸ πλήρωμα τοῦ Θεοῦ*, are not properly translated 'with all the fulness of God,' but 'unto the complete fulness of God.' This is the standard which is to be reached." (*Hodge.*) "The fulness of God is that excellence," says Chrysostom, "of which God Himself is full." Man is to aim at nothing less than conformity to God. "Be ye perfect, even as your Father in heaven is perfect."

HOMILETICS.—In the whole passage we have Christian philanthropy and prayer. The apostle who was a philanthropist of the highest type here prays not for himself, but for others; and prays not for mere secondary and non-essential blessings, but for blessings permanent and vital. Let us attend to this *intercessory prayer* of his.

A TRUE minister is a true philanthropist, and will, like Christ, not only *vicariously* suffer for others, as we have seen but will ever make *intercessions* for others. Intercessory prayer is the rarest and highest type of prayer. In answer to objections that are raised against it, four facts are ever to be kept in view.

First: *It is an instinct of social love.* Self-love urges a man to pray for himself, social love prompts the soul to address Heaven on behalf of others. What more natural than for a loving mother to pray for her suffering child, a loving pastor for his people, a loving citizen for his country? What is natural is divine.

Secondly: *It is a soul discipline.* Nothing exerts a higher influence upon the soul than the realization of the Divine presence in prayer; this quickens and hallows it. In intercessory prayer, however, there is this, and something more; there is the taking of the soul out of the circle of itself, and expanding it with earnest, loving sympathies for others. Inter-

cession lifts the spirit into fellowship with that God who careth for all.

Thirdly : *It is a manifest Christian duty.* We are not only commanded in Scripture to pray for others, but we have the highest examples—Moses, Abraham, Paul, Christ.

Fourthly : *It has been crowned with wonderful success.* The Bible abounds with examples. “Peter was kept in prison ; but prayer was made without ceasing of the Church unto God for him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod. And he came to the house of Mary, where many were gathered together, praying.” This is only a specimen :—

“For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend ?”

Observe in this intercession—

I. THE GOD INVOKED. Who is He ?

First : *He is a Father.* “I bow my knees unto the Father.” In the New Testament the Fatherhood of God is revealed. Christ speaks of Him as the Father, and in his ideal prayer He is addressed as “Our Father.” In this character Paul here addresses Him. We see good reason for this. (1.) It makes the object of prayer *intelligible* to the mind. Infinite Creator, Universal Sovereign, Absolute Proprietor, and Disposer, what finite mind can understand these characters ? But a Father all know, paternity engaged the first attention, excited the first feelings, started the first thoughts. A child understands what a father is. (2.) It makes the object of prayer *attractive* to the mind. Creator, Sovereign, Judge, are these attractive ? By no means. They overawe, confound, repel. But fatherhood is attractive. The child joyously leaps into the arms of its father. Instead of cringing fear, there is filial love and boundless confidence. (3.) It makes the object of prayer *transformative* to the mind. Who has such a transformative power as the parent ? Fatherhood moulds all characters, fashions history. Children naturally imitate the father they love. Are not these

good reasons why we should look to God as a Father, and address Him as such.

Secondly: *He is the Father of all holy intelligences.* "Of whom the whole family." Or every family, every race in heaven or on earth. We have said in our notes that the expression must be limited to the *intelligent* creation, for he could not with propriety be called the Father of the irrational; we must go farther, and say that the expression must be limited to the *holy* races of his intelligent creation, for He would not be the Father of the rebellious and the profane. A family relationship exists between all the holy intelligences, and God is the Father of all—Father of unfallen angels and redeemed men. And although "Father of our Lord Jesus Christ," may be out of its place in this passage, still it expresses a fact everywhere else revealed, that God is the Father of man's Redeemer, as well as of all other holy ones in the universe. What a family is God's! *loving, immense, ever multiplying, harmonious, and everblest.*

Thirdly: *He is the Father possessing boundless bountihood.* Paul speaks of the "riches of his glory! What is the glory of God? Not his power, not his wisdom, not his wealth, not his dominion, but his *goodness*. When Moses prayed, "I beseech thee show me thy glory," what was the answer? "I will cause all my *goodness* to pass before thee," as if He had said, "My goodness is my glory." And this goodness of his is inexhaustible. "The riches." It is higher than all heavens, it is deeper than all hells. Its majestic billows roll under all Gehennas. Observe in this intercession of Paul—

II. THE GOOD INVOKED. What blessings did he seek?

First: *Divine strength of soul.* "To be strengthened with might by his Spirit in the inner man." (1.) Every man has an "inner man"—the moral ego of his being. It is this inner man that interests humanity in God, duty, immortality. (2.) This inner man wants moral strength. It is enfeebled, it is crushed by sin. It is the slave of the appetite; it is "carnally sold to sin." It wants strength to rise to its true lordship over the body, and to its rightful relation to God and his universe. How morally weak is the "inner man"—the very stamina of humanity. (3.) This moral strength must come from God. He

who quickeneth all things, must quicken this inner man, now dead in trespasses and sin. It can find help in no other way ; its cry is, "O wretched man that I am, who can deliver from this bondage and death?"

Secondly : *The indwelling of Christ.* "That Christ may dwell in your hearts through faith." There is no mystery about the indwelling of Christ. The heart that loves Him supremely holds Him as its constant guest. As the author lives in the loving student, as the parent lives in the loving child, so in the same way, but in a higher degree, Christ lives in his loving disciples. His thoughts are their thoughts, his spirit is their inspiration, his character is the very sun that quickens, lightens, and beautifies their being.

Thirdly : *Stability of love.* "That ye being rooted and grounded in love." There is a love for Christ which is not rooted nor grounded ; it is a passing sentiment, which, like a bubble, is thrown up on the stream of circumstances. The love of genuine Christianity is a *rooted* love. Rooted—not in something that can change and decay, but in the immutable excellence of God. O, to have all the fibres of the inner man struck into the divine character, and rooted in God ! Then, and not till then, will the soul be as the tree "planted by the rivers of water," &c. A religion whose love is not *rooted*, is (1) without *life*, (2) *growth*, (3) *fruit*, (4) *permanence*.

Fourthly : *The comprehending of love.* "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." Christ's love is intellectually immeasurable, "who by searching can find it out?" And yet though it passeth the knowledge of the intellect, there is a sense in which it can and must be known—known as a matter of consciousness—known as an all-controlling power. "The love of Christ constraineth me, because I thus judge," &c.

Fifthly : *The reaching of divine perfection.* "That ye might be filled with all the fulness of God"—that ye might be filled up with the fulness of God. The idea is that you may "be perfect even as God is perfect." This is the standard set before us ; we are to be holy, even as God is holy. Infinitely high as this is, nothing lower will meet the cravings of our moral nature, or

the full unfoldment of our endlessly advancing being. Heaven has predestinated us to be conformed to the image of God. (Romans xviii. 29.)

Such was Paul's intercessory prayer. Let us seek that divine philanthropy which made him such a mediator between God and man. The priesthood of this philanthropy is what we want. Avaunt to all others ! They are impious impostors, profane intruders. The priesthood of Christian philanthropy is the only divine priesthood in the universe.



Germes of Thought.

THE BYEWAYS OF THE BIBLE.—No. XII.

SUBJECT : *The Unbelief of Christ's Brethren.*

“Neither did his brethren believe in him.”—John vii, 5.

Analysis of Homily the Eight Hundred and Thirteenth.

WHO were these “brethren” of the Lord? Were they, according to the most obvious and natural interpretation of the expression, other children of his mother Mary by Joseph her husband ; or were they, according to an interpretation which the usage of Scripture cannot be said to forbid, only his near relatives or kinsmen ? It is a point on which absolute demonstration either way seems to be out of our power. If so, it appears to follow, inevitably, that the question is entirely without practical importance, and is an indirect proof, therefore, amongst many others, of how little we have to do, in the matter of salvation, with any one except Christ. No question affecting Christ himself, as this question affects his own mother, is thus left in the dark.

In all this cloudiness, however, there is a streak of blue sky. These “brethren” of the Lord were undoubtedly his nearest

male relatives among men. All are agreed upon this. Their unbelief, therefore, in Him and his mission is a highly significant fact; and may be profitably employed to illustrate two remarkable truths—viz., that our blessed Lord, in working out our redemption, owed next to nothing to man's sympathy, and nothing at all to man's help. We purpose to make these two truths the two divisions of our subject.

I. HE OWED NEXT TO NOTHING TO MAN'S SYMPATHY. A man's own relations, of all men, are those who ought to manifest this. They are his own flesh and blood in a pre-eminent sense. To feel for him is only a single step beyond feeling for themselves. The condition, indeed, of our relatives, whether good or bad, is like the condition of our garments. Rightly or wrongly, men judge us to a certain extent by that test. They respect a man with respectable relatives something as they respect a good coat; and not altogether, in either case, without warrant. Besides which, we are all practically the richer or poorer, as a rule, according as we have rich relatives or poor ones. Even a wise selfishness, therefore, should induce us to sympathise with our kin, let alone the unselfish influence of natural love. And this is felt and acted on by mankind. We are troubled by the troubles of our relatives in a peculiar manner and degree; and we do that for the inner circle of our relatives which we should never think of doing for the circle beyond them. Not but that this outer circle also is benefited in this way. Family affection cements together not the family only, but the state; and gives a kind of family solidity and coherence to the whole.

But this common privilege of humanity was denied to our Lord; and that, without fault of his own. His own nearest relatives did not believe in Him, or respect Him. From the preceding verses we discover, that they were aware, to a certain extent, of his pretensions, and that they had heard of his miraculous doings and of those who believed in Him as his disciples; but all they do themselves is to dare Him to go to Judæa. "*If thou do these things, show thyself to the world.*" (Ver. 4.) A bitter enemy might have spoken as his kinsfolk did in this case. In fact, the Pharisees, in Matt. xvi. 1, the chief priests, in Matt. xxvii. 41—43, and the Roman soldiers,

in Matt. xxvii. 29, did not show greater want of sympathy, though their cruelty was more gross. In all cases He was treated as one who had his claims to make good.

At the same time we are by no means to condemn our Lord's brethren as though destitute of natural affection. They were rather perplexed than estranged; their words were against Him in some measure because their feelings were not with Him. It was much the same on that other occasion, when these same brethren came with his mother, and said, "He is mad." They were so far from sharing his feelings, which is what sympathy consists in, that they could not even comprehend them. So great was the chasm, in this respect, between those nearest Him and Himself. He moved alone amongst men. There was one world of feeling around Him. There was another world of feeling within Him. Much went out from the one; how much—or, rather, how little—came in from the other!

II. HE OWED NOTHING TO MAN'S HELP. The rare instances in which He did receive a little sympathy will be sufficient to show this. Take the well-known confession of Simon Peter (Matt. xvi. 16) as one example of this truth. Having inquired the opinion of the world, probably by way of showing us how little it understood Him, the Lord turns next to his Church: "Whom say ye that I am?" For once there is a throb of sympathy from another heart to his own—from the outer feeling to that within. And is there not a marked appreciation of it in the instant fervour of Christ's reply: "Blessed are thou, Simon Barjona," &c. Like cold water on a thirsting tongue, so it fell on his heart. Like water spilt on the ground, so the next moment it was gone. When the Saviour proceeded to those topics which we know to be the especial characteristics of his Messiahship, and the very heart and core of the Gospel, Peter was utterly at a loss, and, instead of the language of sympathy, ventured on that of rebuke. "Get thee behind me, Satan, for thou art an offence unto me"—literally, a stumbling-block, a scandal, an impediment. Not only, therefore, was there no help; there was the very opposite of help—there was hindrance, and that to a degree which was worthy of being connected with the great adversary himself.

Another illustration is furnished us in the memorable scene of Gethsemane. The disciples on that occasion so far sympathized with their Master as to catch the infection of his grief; but their sorrow, compared with his, was like the effects of a violent tempest on a little rock-pool and on the ocean. Their sorrow could sleep—his could not. They were unable to watch—He could do nothing else. Their agitation scarcely disturbed themselves—his reached up to heaven itself, and brought an angel down to his help; which is an evidence, by the way, even taken alone, of the nothingness of their help. That all but fainting, yet Divine, humanity, those three loving yet slumbering disciples, that gracious ministering angel, give us a true picture and representation of the whole ministry of our Lord. All along the power of his endurance was more or less on the strain; all along his ability to endure came not from below but above. Man's help, the help of his disciples, of his nearest kinsmen, even of his own mother herself (Luke ii. 49, John ii. 4), had been only the help of a lagging companion, of a blind guide, of a sleeping sentinel, of blundering love, at the best—a prodigious increase, in fact, and not a diminution, of the difficulties of his course. It was not *by* his brethren, but *notwithstanding* them, that He effected his great work.

Consider, therefore, in conclusion, the exceeding greatness of that work—I mean its exceeding cost to Himself. We often speak, and speak rightly, of the atoning sacrifice of Christ's death. Those are right who remind us, also, of the continuous sacrifice of his life. This lonely, companionless, arduous, misunderstood life of sorrows was all part of the Saviour's offering, part of the purchase of our peace. All the sufferings of Christ, and not the last only, were endured for our sakes. It was the last step of all, no doubt, that sealed all. The bitterest portion of the cup was, most assuredly, in its dregs. There would have been no atonement, no redemption, no saving efficacy, we are often taught, without the actual shedding of Christ's blood. Not even the cross itself was sufficient for this end. It was the death on the cross that summed all. But for that very reason, also, all that was summed up there had its place and its weight, and was one part, therefore, and an important, part of the many "stripes" He endured. May we not even say, that

without these the satisfaction would have been incomplete? How could the dregs have been partaken of unless the rest of the cup were first drained? The thing to be noticed, therefore, is this, that in *that whole sacrifice*, that whole life of endurance, the Saviour was unaided and alone. When grief hopes for nothing else it hopes for sympathy at the least. No one had less of this than He who lived and died for mankind!

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THE FOREIGN PULPIT.—No. XII.

SUBJECT: *The World's Sorrow the Disciple's Joy.*

“And there shall be signs in the sun, and in the moon, and in the stars,” &c.—Luke xxi. 25—36.

Analysis of Homily the Eight Hundred and Fourteenth.

THESE words are prophetic. But Scripture never predicts things that are merely accidental. What it predicts is always necessary, as being a part of the purpose and plan of God—absolute, as being of the very nature of God. Hence it comes to pass that the predictions of Scripture are ever being fulfilled in new modes. When, now, the Lord predicts, in this passage, his return and the prelude to it, and that all this would fill the world with alarm, but would encourage his disciples and occasion them to lift up their heads, it comes to pass because it cannot possibly be otherwise.

Why is that which fills the world with alarm a ground of rejoicing to the disciples of the Lord? Answer: Because only by the destruction of that on which the world relies can that be built up which the disciples of the Lord hope for. This can be proved from the history of past times and from our own experience.

I. THE PROOF FROM HISTORY. First: From the first the disciples hoped for the establishment of the kingdom of God. Now, the Lord says that the establishment of his kingdom will

pre-suppose the destruction of the national sanctuary of Israel and of their holy city, and moreover the overthrow of the Israelitish commonwealth. This would, of course, fill the whole Israelitish world with alarm. The disciples, too, who also belonged to this commonwealth would feel a similar alarm. *We* now see clearly how needful it was that the old form of the earthly kingdom of Israel should pass away if Christianity was not to languish in the form of a Jewish sect. The survivors of the disciples saw, too, that those turmoils and alarms were the beginning of redemption.

Secondly: And now the leaven of the Gospel begins to leaven the heathen world. The world-wide Roman empire begins to totter. Wild hordes from the North wrest the sceptre of Rome. What an alarm to the whole Roman world! The Christians, too, who were mostly Romans, were dismayed at the disasters that befel the state. But it was needful that it should be so. For, first, the kingdom of God, in order to fulfil its purpose, must assume a visible form—the Church. But the Church could not have fulfilled its purpose and commission as the servant of the Roman emperors. It was needful for the Church to become free by the overthrow of the Roman empire. Secondly, it was needful that Christianity should be grafted on a fresh and vigorous stock. This those wild Northern people who filled the Roman world with alarm were.

Thirdly: The power of the Popes took the place in our nation once held by the power of the Emperors. This kingdom, too, became corrupt. Then came the Reformation. An Evangelical Church needed to be formed. This would not have been possible if the Romish power had still retained its hold. The religious movement needed to assume the shape it did, needed to loosen the hold of this kingdom, and if this had not been done as it was the Evangelical Church would not have been the result of the movement. And so will it be in time to come. Many things on which the world relies will have to be destroyed that that for which the disciples hope, the kingdom of God, may be built up. In order to understand this the disciples need to pray for the enlightening of the eyes of their understanding. This has not always been their attitude. They have too often mixed the earthly and the heavenly. It has often been said,

for example, that the Church cannot exist apart from State support, and so on. These errors have their source in something to which we will now turn our thoughts.

II. THE PROOF FROM INWARD EXPERIENCE. First: We have so far regarded the world and the disciples of Jesus as opposites and contraries; but in reality we belong to both fellowships. We would not indeed forsake our Lord. "Thou knowest that I love thee." But we bear about in us much that is of this world, too—i.e., much that is ungodly and sinful. The world is *in* us. And here, too, accordingly it holds that over that which alarms and troubles the carnal, or old, man, the spiritual, or new, man must rejoice.

Secondly: For only through the destruction of that on which the old man relies can that be built up for which the new man hopes. The new man hopes that the Lord will come to him and be formed in him ever more completely. But that can only come to pass when the old man dies; and by what is the old man slain?—by the cross, by the sorrows of life, by the blighting of our hopes. The cross is an alarm and trouble to the world within us, a joy to the disciple of Christ within us. The heart must first break in death before a ransomed spirit can go to heaven. That which fills the world with alarm gives the disciples of the Lord joy and salvation.

Dr. PLITT, *Professor and University Preacher in Bonn.*
By R. VAUGHAN PRYCE, M.A., LL.B.



SUBJECT: *Denial of Sin and Confession of Sin with their
Respective Consequences.*

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 8, 9.

Analysis of Homily the Eight Hundred and Fiftieth.

MAN is continually making mistakes concerning sin; and although the definition of sin as being "the transgression of the law" seems too plain and explicit to admit of mis-

apprehension, yet is his liability to error as to his own spiritual state apparently in no way lessened upon that account.

The fact is that moral evil takes up forms so various and disguises so subtle and deceptive that, to minds already clouded by sin, it is no easy matter to discern the evil from the good. It was under a disguise that sin first gained entrance into the world. Hence misapprehensions.

But here we have a text calculated to correct any error into which we may have fallen. The actual relation in which we stand to sin is briefly and concisely stated. "If we say we have no sin," &c. Observe then—

I. THE DENIAL OF SIN.—"If we say," &c.

II. ITS CONSEQUENCE.—"We deceive," &c.

III. THE CONFESSION OF SIN.—"If we confess," &c.

IV. ITS CONSEQUENCE.—"He is faithful," &c.

Notice, then—

I. THE DENIAL OF SIN. "If we say that we have no sin," &c. To the enlightened Christian mind it is a matter of wonder how any sane man could deny his own sinfulness. But, such is the fact. There have always been persons of this class—who have virtually arrogated to themselves a character of unspotted sanctity; who have, in fact, if not in word, said, "We have no sin." This, however, admits of being accomplished in two ways.

First: *Some claim an absolute exemption from sin.* Such were the Pharisees of old. They observed with painful exactitude the letter of the law. They went even beyond its ordinary requirements in their tithings and fastings. And having done this, they facilely lapsed into the delusion that their lives were sinless. Did they not think themselves "whole," and as therefore "needing not the physician?" Were they not, in their own conceit, "the righteous"? We all remember the case of the Pharisee who went up to the temple to pray, and how he spent the time, during which he should have prayed, in telling God how good he was.

And the notion of supererogation, which underlies a certain form of modern Pharisaism, involves the same dangerous deceit. That the Pharisees had a certain sort of righteousness, was in-

disputable, and was even admitted by our Lord. But was it sufficient? Could it avail for justification before God? &c. Our Lord's dictum and condemnation shall be our only response. "Except your righteousness," &c. But—

Secondly: *Some say they have no sin, by claiming a relative exemption from sin.* They lay stress upon their religious observances, their morality, their benevolence, their fair-dealing, &c. In avoiding big sins, they seem to think they have avoided altogether everything sufficiently bad to deserve the designation. Looking upon little sins as scarcely sinful, they have learnt to rest content with a partial obedience to God's law—an obedience which may have won for them a fair name among men, but which, because partial, will avail them nothing before God. They forget that it has been written: "He that keepeth the whole law and yet offendeth in one point, is guilty of all." And so, practically they set up a false plea, and say, "We have no sin." "But if we say that we have no sin, we deceive ourselves, and the truth is not in us." This brings us to notice—

II. THE CONSEQUENCE OF THIS DENIAL OF SIN. "We deceive ourselves," &c. In worldly matters to be deceived is a grave consideration. For a man to be on the wrong tack, to be wholly mistaken, even in matters temporal, is a fearful misfortune. But in eternal things, in relation to the grand spiritual realities of an endless future, in the matter of salvation and life-everlasting, to be mistaken, to be wholly deceived, is a misfortune unspeakably more terrific! And yet, to have been deluded, deceived, duped, and that by one's very self; to have wholly missed the truth, and perished in the mistake, is the fearful consequence of denying our sinfulness. For thus to deny our sin is—

First: *To deny indisputable facts.* Secondly: *To deny the infallible testimony of the Word of God.* Thirdly: *To deny the moral propriety of the scheme of redemption.* The whole need not a physician, &c. No sinner, no Saviour. "Therefore, if we say that we have no sin, we deceive ourselves, and the truth is not in us." But observe—

III. THE CONFESSION OF SIN. "If we confess our sin," &c. We have seen the consequence of our denial of our sin. Now, what is the result of a contrary course? For in such

contrary course of conduct our duty clearly lies. If we would be saved, we *must* confess our sin. Having done wrong, our first duty is the confession of the wrong. Reason dictates such a course. Sin is an outrage upon God. But its denial is a much greater outrage. Confession of sin is, therefore, a primary Christian duty. The rule of life is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But the condition, upon which the promise is made to depend, must be fulfilled. Without confession of sin, its forgiveness is impossible. This was evidently the Psalmist's conviction. "I said I will confess my transgressions, and so thou forgavest the iniquity of my sins." It was this which Jehovah required of the Jewish people. (Jer. iii. 12, *et seq.*) Hence, indeed, the prodigal son is no sooner returned, than he exclaims, "Father I have sinned," &c. Hence, also, in every rightly constituted liturgy, public confession of sin to God will form the first act of devotion by which the worshipper will be led to approach God. A sin unconfessed is a sin unforgiven. And why? Because it is only as we penitently acknowledge our sin that we can have any right to expect that such sin shall find remission. But the condition upon which pardon is extended to us is an easy condition. Reason and gratitude alike suggest it. We have but to confess our guilt, and then, unspeakable joy! we have the immutable promise of the Son of God that such sin shall not only be remitted, but also for ever purged away. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But observe, in conclusion—

IV. THE CONSEQUENCE OF CONFESSION OF SIN. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yes, He is "faithful." A promise once made by Christ is never broken. Unlike man—unlike the world—unlike Satan! They promise much, but give little. Man is frequently perfidious or forgetful. But it is not so with our Saviour Christ. "He is faithful and just." But what are the immediate consequences of confession of sin?

First: *Forgiveness.* "He is faithful and just to forgive us

our sins." As it is said in Prov. xxviii. 13, "Whoso confesseth and forsaketh his sins, shall have mercy." "As far as the east is from the west, so far," &c. As a result of forgiveness, man is justified; as, if a sin is forgiven—remitted—the odium and condemnation attaching to the sin are also remitted in its remission. Hence the exclamation of St. Paul: "There is therefore no condemnation to them who are in Christ Jesus." But as a consequence of confession of sin, the text also names—

Secondly: *Sanctification*. "He is faithful . . . to forgive us our sins, and to cleanse us from all unrighteousness." This is a higher result than that of mere forgiveness. It is one thing to be merely forgiven, but quite another to be purified in heart and mind from every trace of damage and pollution which the sin, though forgiven, may have, nevertheless, impressed upon us. But exalted as is such sanctifying operation, it will, notwithstanding, be accomplished within us over and above the mere fact of our forgiveness. Christ will cleanse us—not in part merely, but wholly and completely. For when He cleanses us, "he will cleanse us from *all* unrighteousness." He will thus not merely rid us of sin, but will lift us out of its domain and power. "Though your sins be as scarlet," &c. Not the least trace of sin is thus to be left upon us. And it is thus that we shall be presented "holy and unblameable, and unreprouvable in his sight." This, then, is the twofold result which will follow upon confession of sin. We shall be forgiven. We shall be sanctified. All the other blessings of redemption are but accessory to these.

Let us, then, learn from the text to avoid the folly and crime of denying—of covering up our sin. The first thing we have to do is to recognise our sinfulness; as, if we either deny, or ignore our transgressions, we are but deluding our own souls. No greater religious error could be committed than that of attempting to make out that we are not under condemnation because of sin. And since many do commit such error, let us beware lest we also place a like stumbling-block in the way of our salvation. The text is explicit enough. "If we say that we have no sin, we deceive ourselves (yes, it is our ourselves whom we deceive; we are the only sufferers) and the truth is not in us."

A nobler, more generous, and at the same time a safer course of conduct lies before us. We have only to confess our sins—to acknowledge with sincere penitence, humility, and lowliness of mind our manifold transgressions in order that we may realize not only a full and free forgiveness, but also a blessed and eternal sanctification from all evil. “For if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

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Variations on Themes from Scripture.

(No. V.)

SUBJECT : *The Mote and the Beam.*

AS easy is it to discern the mote in a brother's eye as to discern the face of the sky. Hypocrite is the term by which the facile discerners in either case are divinely stigmatized; in the one instance, because with all his discernment he cannot read the signs of the times; in the other, because with all his insight and microscopic nicety of perception, and exceptionally developed faculty of vision, he yet considers not the beam that is in his own eye.

With our Lord's words concerning the mote and the beam Archbishop Trench bids us compare the Chinese proverb, “Sweep away the snow from thine own door, and heed not the frost upon thy neighbour's tiles.” The Greek and Latin classics are not wanting in various readings of the same theme. Demosthenes meant much the same thing when he said that we must beware of austere scrutinizing the actions of others, unless first we are conscious of having acquitted ourselves aright: “ὅν γὰρ ἐστὶ πικρῶς ἐξετάσαι τι πέπρακται τοῖς ἄλλοις, ἀν μὴ παρ ἑμῶν αὐτῶν πρῶτον ὑπαρξή τὰ δέοντα.” “Man is blind to

his own faults, but keen-sighted to perceive that of others," is a Latin adage : "Vitiis suis pervidendis cæcus est homo, in alienis perspicax." "Is it never your way to look at yourself when you are abusing another?" is a question in Plautus : "Non soles respicere te, cum dicas injuste alteri?" Cicero pronounces it to be of the nature of folly to see the faults of others, and to forget one's own : "Proprium est stultitiæ aliorum vitia cernere, oblivisci suorum." Horace shrewdly submits that the man who is desirous that his friends should not take offence at his own protuberances, will "ignore" that friend's warts :

"Qui, ne tuberibus propriis offendat amicum,
Postulat; ignoscat verrucis illius."

And at least as pointed and piquant is the passage beginning,

"Quum tua pervideas oculis male lippus inunctis,
Cûr in amicorum vitiis tam cernis acutum," &c.

The query Plautus puts, "How is it that no man tries to search into himself, but each fixes his eyes on the wallet of the one who goes before him?" is in allusion to the fable of Jupiter having loaded men with a couple of wallets; the one, filled with our own vices, being slung at our backs,

"Propriis repletam vitiis post tergum dedit;"

the other, heavy with our neighbour's faults, hung in front,

"Alienis ante pectus suspendit gravem."

To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse, says Dean Swift, than to be more willing to be fools ourselves than to have others so. The proverbs of all nations show all nations to be alive to the ridiculous in this respect. The kiln calls the oven, burnt house, says one. In Italy, the pan says to the pot, keep off, or you'll smutch me. In Spain, the raven bawls hoarsely to the crow, Get out, blackamoor! (*Quítate allá, negro!*) In Germany, one ass nicknames another, Long-ears. And Dr. Trench is rather taken with a certain originality in the Catalan

version of the proverb: "Death said to the man with his throat cut, 'How ugly you look!'" They should be fair, hints Juvenal, who venture to deride the disproportioned leg or sooty hide, *Loripedem rectus derideat, Æthiopem albus*. Yet as the Ettrick shepherd once sang in his native Doric:—

"There's some wi' big scars on their face,
Point out a prin scart on a frien';
And some black as sweeps wi' disgrace,
Cry out the whole warld's unclean."

Molière's Chrysale twits her sister Bélise, who is a *femme savante*, with snapping up everybody short who makes a slip with the tongue, while herself liable to graver censure for slips of conduct:—

"Le moindre solécisme en parlant vous irrite;
Mais vous en faites, vous, d'étranges en conduite."

Sappho, again, in Mademoiselle de Scudéry's portentous romance—once the rage of readers in France, despite its plurality of volumes, as "*Clarissa*" was in England, a century later—ridicules the *bizarre* orthography of the fine-ladyism of the day, while amused at the fact that the fine ladies in question, who perpetrated such gross errors in writing, and who lost every particle of wit the moment they took up a pen, would yet make game for days together of some poor foreigner who happened to use one term for another. As if it were less a matter of mirth or marvel for a *grande dame*, claiming to be a woman of wit too, and a power in society, to commit a thousand blunders in writing her native language, than for a raw foreigner to make a few slips in speaking it.

We every day and every hour, observes Montaigne, say things of another that we might more properly say of ourselves, could we but revert our observation to our own concerns as well as extend it to others. And the old essayist has his fling at not a few authors of the day who, in this manner, prejudiced their own cause by running headlong upon those they attacked, and darting those shafts against their enemies that might, with much greater propriety and effect, be hurled back at themselves.

A stanza in the most elaborate of Shakespeare's poems that

are not plays—for are not all his plays poems?—runs into this eloquence of remonstrant appeal:—

“Think but how vile a spectacle it were
To view thy present trespass in another.
Men’s faults do seldom to themselves appear;
Their own transgressions partially they smother:
This guilt would seem death-worthy in thy brother.
O, how are they wrapped in with infamies,
That from their own misdeeds askance their eyes!”

It is of their common friend Breuning that Beethoven writes to Ferdinand Ries,—“He certainly possesses many admirable qualities, but he thinks himself quite faultless, whereas the very defects that he discovers in others are those which he possesses himself to the highest degree.” One of the most natural, and truthfully as well as forcibly drawn characters in Mrs. Inchbald’s “Simple Story,”—Sandford,—a man of understanding, of learning, and a complete casuist, yet all whose faults were committed for the want of knowing better, is described as constantly reproving faults in others, and most assuredly too good a man not to have corrected and amended his own, had they been known to him; but known to him they were not. He had been, we are told, for so long a time the spiritual superior or preceptor of all with whom he lived, and so busied with instructing others, that he had not once recollected that he needed instruction himself; and in such awe did his habitual severity keep all about him, that although he had numerous friends, not one of them told him of his failing. “Was there not then some reason for him to suppose he *had* no faults? His enemies, indeed, hinted that he had; but enemies he never hearkened to; and thus, with all his good sense, he wanted the sense to follow the rule, ‘Believe what your enemies say of you rather than what is said by your friends.’” He had yet to learn, and to learn by heart, the wide and practical import of the prayer—

“Teach me to love and to forgive,
Exact my own defects to scan,
What others are to feel, and know myself a Man.”

Well may the demoniac guide of Don Cleofas, in Le Sage’s symbolical fiction, say, and well does he say, “J’admire mes-

sieurs les hommes ; leurs propres défauts leur paraissent des minuties, au lieu qu'ils regardent ceux d'autrui avec un microscope." To their own faults more than a little blind, to those of others they are not a little unkind.

Gay begins his fable of the Turkey and the Ant with the smoothly-turned truism, that

"In other men we faults can spy,
And blame the mote that dims their eye;
Each little speck and error find;
To our own stronger errors blind."

One of the most classical masters of modern English, whether in verse or prose, was employing the same metre—of fatal facility, as it is called—when he closed his address to a brother bard in a strain that must also close this chapter of instances :

"We, who surround a common table,
And imitate the fashionable,
Wear each two eye-glasses: *this* lens
Shows us our faults, *that* other men's.
We do not care how dim may be
This by whose aid our own we see;
But, ever anxiously alert
That all may have their whole desert,
We would melt down the stars and sun
In our heart's furnace, to make one
Through which th' enlightened world might spy
A mote upon a brother's eye."

FRANCIS JACOX, B.A.

THE CENSOR.

Plutarch tells us of an idle and effeminate Etrurian who found fault with the manner in which Themistocles had conducted a recent campaign. "What," said the hero, in reply, "have you, too, something to say about war, who are like the fish that has a sword, but no heart?" He is always the severest censor on the merits of others who has the least worth of his own.—E. L. MAGOON.

Biblical Criticisms.

*Exegetical Remarks on Luke xvii. 20, 21.**

“Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· Οὐδὲ ἐροῦσιν· Ἴδου ὧδε, ἢ, Ἴδου ἐκεῖ· Ἴδου γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.”

“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold the kingdom of God is within you” (or, among you—*margin*).—*Authorised Version*.

IT is well known that, from the ancient to the present times, the opinions of expositors respecting the explanation of this passage have been divided. While Luther, who may be viewed as the representative of the one interpretation, translates it—“The kingdom of God is inwardly within you,”—that is, it has its abode in the “inward part” of man;—most exegetical writers find in the words in question this sense,—The kingdom of God is not now for the first time to be looked for, it is already to be found with you,—that is, among you, in your midst. But in the way of this interpretation there stand certain well-founded difficulties, which it is our object briefly to explain.

The exposition is maintained on the ground of the *language* and on the ground of the *connexion*. The word ἐντός (within) answers here, they say, to the Hebrew בְּתוֹךְ, בִּקְרֹב (within, in the midst of). It might be so, although the fact is not to be overlooked that the passages commonly quoted in support of this view are translated, in the Septuagint, not by ἐντός (within), but by ἐν (in). We by no means intend to deny, that ἐντός ὑμῶν may stand for ἐν ὑμῖν, ἐν μέσῳ ὑμῶν (in the midst of you); but this admitted possibility does not prove that there is any necessity for so explaining it. The same remark holds good in relation to the passages quoted in support of this usage of ἐντός from Xenophon and Ælian: † no one can conclude from them that the word cannot be applied to the inner part of man in a spiritual sense. Next, with reference to the connexion, the following view is relied upon:—The Pharisees ask,—“When will the Messiah’s kingdom have its beginning?” Jesus replies, “It is already here;

* Translated from the “*Theologische Studien und Kritiken*.”

it has not still to come for the first time ; it is in your midst, in the midst of the Jewish people." The phrase ἐντὸς ὑμῶν, it is contended, does not admit of being explained with reference to the hearts of men : for Jesus is addressing the Pharisees, within whom the kingdom of heaven had no place. But why should Jesus have been unable to say, in a discourse addressed to the Pharisees,—“The kingdom of God is within you, that is, it has its abode in your hearts.” There is no occasion to be so very rigorous about the precise application of the word *you* (ὑμῶν). It may very well refer to mankind in general. The word on which the emphasis really lies is ἐντός.

There are, however, several arguments in direct support of the other interpretation, which Luther has adopted in his version. If we look first at the usage of the language, it is quite impossible to deny that ἐντὸς ὑμῶν may mean *within you*, or *in your inner part*. Compare Matthew vii. 15, where ἐξωθεν (from within) is used of the inward character of the false prophets : so also Matt. xxiii. 25—28, in which parable ἐντός (within) and ἔκτός (without) are opposed in exact correspondence with ἐξωθεν (from within) and ἑξωθεν (from without). In the writings of the apostle Paul this idea of the inner man is especially prevalent. (Romans ii. 28, 29 ; vii. 22 ; xiv. 17 ; 2 Cor. iv. 16 ; Eph. iii. 16.) It certainly is by no means unnatural that we should find in Luke a resemblance to the Pauline mode of expression.

If we turn to a closer consideration of the connection, the following view seems to us obviously correct. The Pharisees have assembled about Jesus : they are in doubt whether He is the Messiah : their hopes have regard to an external manifestation : they see in his works, up to this point, nothing to mark the Messiah : they expect a sudden and decisive assertion of his claims, an outward revolution. Therefore they ask : “When is this kingdom of God to come, of which you announce the advent ?” He answers : “The kingdom of God cometh not *with observation*,”—in such a manner as to strike the eye, so that a man may look on and behold the moment of its arrival : it is of a spiritual nature : it is not of this world : it grows by little and little, like the invisible grain of mustard. He then proceeds to develop the same idea in another point of view :—“neither shall they say, Lo here ! or Lo there !”—that is, no one can say, “It has been set up in this or in that place :” it is not local : it is to be found exclusively neither in Judæa nor in Galilee : wait not till it comes from without ; since no external event shall introduce its manifestation in any one place, it is, or it

* See Wolfii “*Curæ Philologicæ*,” and Kuinoel, “*Comm.*” in *loc.*

must be, inwardly within you. If the expression ἐντὸς ὑμῶν be explained "in the midst of you," it directly contradicts the expression of Jesus, who says that it is *not local*, not in this place nor in that, and who, disregarding every external appearance, holds up to view the spiritual constitution of the kingdom of God, which he is about to found. Had Jesus meant to say, that by his public life and works the kingdom of God had already come in the midst of them, He would have expressed this most clearly in a manner resembling his well-known answer to John the Baptist, when He sent his disciples to him from the prison,* or we might have expected the phrase ἤδη ἐν μέσῳ ὑμῶν εἶστίν. In fact, nobody looked for the Messiah in any distant place, but in the midst of the Jewish people; and the impressive assurance that his kingdom was *among* them, would be quite unnecessary; while, if the word ἐντὸς applies to the inner part of man, it forms a proper contrast to the *observation* (παρατήρησις) which regarded an *external* manifestation, and to the expression *here or there*. In all probability Jesus had in view those insurrections and revolutions, in which the people might expect Him to engage, and which had in fact been attempted by many false Messiahs: † but his kingdom, on the contrary, was to consist in a new spiritual life, growing from within, and thus developing its outward form. This was the best answer to the supposition that He entertained any object of worldly aggrandisement.

E. SCHAUBACH, Superintendent at Meiningen.

The Preacher's Finger-Post.

CHRISTMAS: NO ROOM IN THE INN.

"There was no room for him in the inn."—Luke ii. 7.

In the birth of Christ at Bethlehem we discover two things worthy of our pondering. First: *Wicked men instrumentally working out the Divine purposes*. It was Hea-

ven's plan that the Messiah should be born in Bethlehem.

"But thou, Bethlehem Ephratah," &c. (Micah v. 2.) That purpose was now realized by a decree from Cæsar Augustus that all the world should be taxed. The decree of this godless despot brought Joseph and Mary out of Galilee up

* Matt. xi. 2—5.

† Compare Acts v. 36, 37.

to Bethlehem. The absolute Ruler of the universe makes all serve him; those who will not serve him as they ought *with* their will, must serve him as devils *against* their will. Secondly: *The greatest event occurring in an obscure place.* The birth of Christ is the greatest event in the history of our world; it forms the great centre epoch in human affairs. It occurred in the "fulness of time." But this glorious event occurred in Bethlehem, which was "little among the thousands of Judah." No place too mean as a theatre of Divine manifestation. To God localities are neither great nor small, grand or obscure. It is moral events that give places their character. These have made our planet the most wonderful, perhaps, of all God's worlds.

The INN to which Joseph and Mary resorted at Bethlehem was probably pre-occupied with those who came on the same mission. Hence, shut out from the "inn," they resorted to the stable—some cave or grotto, it is supposed, used for sheltering cattle. Here the child was born. His exclusion from the "inn" and his birth in the stable are instructive in many ways.

I. AS INDICATING THE COMPARATIVE UNIMPORTANCE OF MERE SECULAR DISTINCTIONS. The only being ever born of a woman who had the selection of his birthplace was Christ.

He might have been born in Rome, instead of at Bethlehem, in the palace of the Cæsars instead of the stable of cattle, if He had chosen. The fact that He selected the meanest secular condition expresses—and, perhaps, was intended to express—the little importance of mere secular distinction. Men, alas! have ever thought much of such distinctions; their ideas of dignity and happiness are associated with them. This is false and morally ruinous. They required mighty lessons to correct their error, and what mightier lesson could they have than the fact that the most glorious being that ever appeared on this earth was born in poverty and obscurity? The true greatness of man is independent of his surroundings; his glory must come from within, not from without. It is the man that must give the glory to a place, not the place glory to a man; it is the man that must dignify the social position, no social position can dignify him. His exclusion from the "inn" is instructive—

II. AS TYPIFYING THE KIND OF RECEPTION HE MET WITH DURING HIS LIFE ON EARTH. "He was despised and rejected of men." Rejected everywhere. "He came to his own, and his own received him not." There were several forces in the hearts of the men around Him that shut Him out from them—*car-nality, pride, prejudice, &c.*

These at last drove Him out of the world, with shouts rending the heavens, "Away with him, away with him."

His exclusion from the inn is instructive—

III. AS SYMBOLIZING THAT SELF-SACRIFICE WHICH IS THE ESSENCE OF HIS RELIGION. "Christ pleased not himself." "He made himself of no reputation." "Took upon him the form of a servant." "He was made in the likeness of man, and being found in the fashion of man, he humbled himself and became obedient unto death, even the death of the cross." He began life in the manger with this self-sacrificing spirit. It governed all his actions; it received the mightiest demonstration by his death on the cross. This is the essence of his religion. If any man have not this spirit he is none of his, whatever may be his attainments or professions. His exclusion from the inn is instructive—

IV. AS ILLUSTRATING THE TREATMENT WHICH HIS SYSTEM HAS GENERALLY RECEIVED FROM MANKIND. The world has ever excluded the highest things. The great bulk of the race have "no room" for Christ; they have generally shut him out: even here, in this age, in Christian England, there is often "no room" for Him. First: *In the enterprizes of most men.* How little room is found for Him in *legislation, commerce, philosophy, litera-*

ture, &c. Secondly: *In the affections of most men.* Only a few out of the millions have opened the door of their hearts to receive Him. The millions shut Him out.

Brothers, remember that the birth of Christ in Bethlehem, the most magnificent historic event, will be of no spiritual and lasting service to us unless He has been born in our souls.

THE OLD YEAR: THE APPROACHING OF CHRIST IN THE REVOLUTION OF TIME.

"The coming of the Lord draweth nigh."—James v. 8.

YEARS come and go; they bring much with them, and they carry much away. What souls each year brings to this earth, and what numbers it bears away! Some years bring more wonderful men and things than others. There is a year coming that will chariot once more to this earth the Son of God. "The coming of the Lord draweth nigh." Every year brings his advent nearer.

I. EVERY YEAR BRINGS HIM NEARER TO EVERY MAN TO TERMINATE HIS CONNECTION WITH THIS EARTH. The death of man is spoken of as the advent of the Son of God. "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh." Death is no accidental event—it is the act of Him who has the keys of

death and hell at his girdle. He comes to open the earthly door of the spirit, and take it into the great Hades of retribution. His coming in this way is "drawing near," is nearer now to us than it has ever been before. With some of us it may be said, the "Lord is at hand, the Judge standeth at the door." First: *What a solemnity does this give to time.* With what seriousness we should ponder the flight of years. Secondly: *What significance to death.* To all his true disciples He says, "I will come and take you unto myself."

II. EVERY YEAR BRINGS HIM NEARER TO ESTABLISH HIS SPIRITUAL EMPIRE IN THE WORLD. The Bible assures us that it is divinely decreed that Christ shall become the moral monarch of all souls, that all the kingdoms of this world shall become his, and that "His dominions shall be from sea to sea, and from the rivers to the end of the earth." Though his universal reign over the thoughts and affections of men seem to our weak visions sadly remote, it is coming. Every year brings Him nearer. Indications of his approach are multiplying and brightening as years come and go. The growing distrust of heathens in their religious systems, the progress of civil and religious liberty throughout Christendom, the mighty and ever-augmenting influence of the

press, the great and rapidly increasing facilities of intercourse between distant races and remote nations, the general waking up of the mind of Europe, America, and the colonies to the great questions of right and freedom—such things as these are indications that the "coming of the Lord draweth nigh." Every true thought, every moral conversion, every true revolution in the minds of individuals and nations announce the fact that *He* is coming whose right it is to reign. As the grey beams of morning on the western hills announce the orb of day, all these things herald the advent of the Sun of Righteousness.

III. EVERY YEAR BRINGS HIM NEARER TO WIND UP ALL HUMAN AFFAIRS ON THIS EARTH. "The Lord Himself shall descend from heaven with a shout, with the voice of an archangel," &c. "The Son of Man shall come with all His holy angels," &c. "I beheld a great white throne, and him that sat thereon," &c. Holy Writ is full of the truth that He is coming to judge the world. Enoch, the seventh from Adam, prophesied it. This will be a wonderful day. On this day He will—First: *Stop the increase of the race.* No more men will be born. Secondly: *Terminate the infidelities of the race.* No more scepticism after this. Thirdly: *Open the graves of the race.* All that are in their graves

shall hear the voice of the Son of man. Fourthly : *Settle the destinies of the race.* "The books were opened," &c.

Now every year brings His advent nearer.

A SOUL-TORMENTING FEAR, AND A FEAR-EXPELLING LOVE.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."—1 John iv. 18.

WE all know what fear is, for we have *felt* it. There are two kinds of fear, one that is virtuous and happy, the other that is unholy and painful. In the Old Testament the former often stands for genuine personal godliness. Thus we read: "The fear of the Lord is clean, enduring for ever." And again, "The fear of the Lord is strong confidence;" and again, "Be thou in the fear of the Lord all day long;" and, "Happy is the man that feareth alway." The latter fear is a slavish and distressing emotion. "There is," says Pascal, "a virtuous fear, which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying on God, in whom we do not believe. Persons of the one character fear to lose God; persons of the other character fear to find Him." This latter is the

kind of fear of which the apostle speaks in the text, which brings two subjects under our notice.

I. A SOUL-TORMENTING FEAR. "Fear hath torment." All fear, as we have said, hath not "torment;" but this *slavish* fear, of which the apostle speaks has—First: *This slavish fear is co-extensive with the unregenerate race.* It heaves and agitates all souls. There is (1.) A slavish fear of *poverty*. Almost everywhere there is the apprehension more or less strong that the plans and the efforts employed to procure secular competence may fail, and that indigence will ensue. Anxious thoughts for the morrow are written in almost every face you meet. (2.) A slavish fear of *death*. How few there are whose whole natures do not shudder at the thought of dying. Death is their king of terrors; through fear of it they are all their life-time subject to bondage. Their whole life is a battle against it—a battle fought under its terrific shadow. (3.) A slavish fear of *retribution*. The apostle seems to have a special reference to this, for in the preceding verse he says, "Herein is our love made perfect, that we may have boldness in the *day of judgment*." All souls the world over shudder and often shriek at the prospect of coming retribution. "Their terrific cries," says an excellent writer, "come to us

from the shades of ancient mythology, echoing the names of Rhadamanthus, Tartarus, and Phelegethon. They are repeated in the burnings, mutilations, self-tortures, and human sacrifices of all generations. Fear of the wrath to come has reared its myriads of altars." (4.) A slavish fear of God. "I heard thy voice in the garden and was afraid." Ever since guilty man has been afraid of his Maker he has been terrified at the idea of Him. To his slavish fear of God all superstitious religions and barbarous theologies must be ascribed. This slavish fear of God gives birth, power, and intensity to all other slavish fears. Secondly: *This slavish fear is ever associated with mental suffering.* It has "torment." In truth all the mental distress in the world may be resolved into this slavish fear. Its effect upon the body indicates its soul-distressing power. It whitens the countenance, it slackens the sinews, it makes the whole system shudder through every nerve and joint; it throws out a cold, trilling sweat upon every part of the agitated frame. "Fear hath torment." It has nothing else. Its work on the soul is not to radiate, but to darken; not to calm, but to agitate; not to harmonise, but to disturb; not to strengthen, but to unstring and enfeeble, all the powers of the soul. It makes

the present miserable by its horrid forebodings of the future. The other subject which we have in the text is—

II. A FEAR-EXPELLING LOVE. "Perfect love casteth out fear." Thank God there is a power that can drive out this devil from the soul of humanity, and that power is love. The love of which the apostle speaks is evidently love to God. Of this love, and this love only, He is speaking in the context. How does love expel this slavish fear. First: *It includes a consciousness that God loves us.* John tells us in the context that, "We love him because he first loved us." True love to God begins in gratitude, and then rises to esteem and supreme adoration. Unless men believed in God's goodness to them, they would never love Him. The man, therefore, who has this love, has learnt from the Gospel that there is nothing in God to fear, but everything to awaken unbounded trust and lofty hope. Secondly: *It includes a settled confidence in God's fatherly regard for us.* He, whom we really love, we trust. We love Him because of his goodness, and on that goodness our souls rely. Now, the soul that trusts God as a Father trusts his fatherly wisdom, love, and power. Where is there room for fear? It can sing with the Psalmist: "God is my refuge and strength," &c. Thirdly: *It includes the*

influential dwelling of God within us. The being we most love dwells in us, not only as our constant guest, but as our most influential master, exciting and controlling our activities. John, indeed, teaches this in the context. "He that dwelleth in love, dwelleth in God, and God in him." Now, if God is thus ever present with the human soul, where is there room for fear? What can harm us in the presence of an Omnipotent Friend? Fourthly: *It includes the extinction by God of all selfishness within us.* When any great passion floods the soul man becomes dead for the time to all selfish ends and personal considerations. The mother who loves her child fears not the fever that endangers his life. The patriot whose soul is filled and fired with love to his country has but little concern about his own life. He who loves God becomes self-oblivious; death is nothing to him, and hell to him is no more than a dim spark in a sunny day. He feels with Xavier,

"My God, I love thee, not because
I hope for heaven thereby:
Nor yet because who love thee not
Must burn eternally."

Thus it is philosophically clear that perfect love to God casteth out fear.

CONCLUSION.—This subject, First: *Supplies the test of true religion.* Your religion is in proportion to your love;

the more you love, the less fears you will have. Trembling at the idea of God, alarm at death, and the coming retribution, is not religion, though, alas! it passes for it—it is irreligion. The "love that casteth out fear" is the only religion. Secondly: *Indicates the criterion of true preaching.* The pulpit that aims at terrifying men by judgment and hell is the devil's pulpit, not God's. Thirdly: *Shows the philosophy of the Gospel.* The grand aim of the Gospel is to fill human hearts with love to God, and it does this by revealing Him in attributes and aspects infinitely lovable. Fear is a hell that can only be quenched by love.

SKETCHES FROM GENESIS (V.). NOAH DRUNK.

"And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken, and he was uncovered within his tent," &c.—Gen. ix. 20—27.

IN this short paragraph three different acts are presented to our view.

I. A SINFUL ACT CASTING A GLOOM OVER A PURE LIFE. This suggests, First: *That sin-stricken humanity cannot reach perfection in the present life.* Noah was a single exception to the general rule before the deluge; God noticed his purity of heart, and manifested his appreciation of Noah's moral excellency by preserving him

and his family in the ark. Now, a dark cloud overspreads the bright light which had shone for so many years in the midst of the antediluvian's deepest pollutions. Perfection is humanity's goal ; to become "perfect even as God is perfect," is to be our great aim, but we cannot expect to attain that aim whilst in the present world, where we are surrounded with temptations, and the very air we breathe is pregnant with impurity and poison, which retards our spiritual progress, and hinders the full development of the soul's highest and purest powers. Secondly : *That a man is not invariably influenced by society.* Society has great influence over individuals; they pur and bow to public opinion. Noah stood firm as a rock against the multitude, but now in his own tent falls. If a man desires to follow Jesus, he must be above the influence of society touching matters of conscience, and act what Peter said, "Though all men shall be offended because of thee, yet will I never be offended." Thirdly : *Witnessing the greatest judgments, and experiencing the tenderest mercies of God will not preserve us from sin.* The scene of terror and death has passed, he and his family have been saved, and a covenant had but lately been formed between him and God, nevertheless "he drank of the wine, and was drunken; and

he was uncovered within his tent." In these days God's judgments and mercies are intended for the spiritual good of mankind ; still it is often the case that the desired results are not obtained, men become hardened in their sins.

II. A SENSUAL ACT RIGHTLY PUNISHED. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." First : *This act is an index of a debased mind.* There are some in our land whose minds are so debased as to find pleasure in watching the saints, and proclaiming their faults. It is unmanly and unjust to scoff at religion because of the shortcomings of those who profess it. Look at the saints when serving the Lord, and judge them not when *below* themselves, having been "overtaken in a fault." Secondly : *It shows an indifference as to the means of gratifying his sinful propensity.* He derided his unhappy father, and published his shame. Even the faults and shortcomings of God's children ought to be treated with civility and lenity by the ungodly. Thirdly : *The punishment is degrading to himself and to his descendants.* History proves that this curse has been realized, and the prophetic words of Noah fulfilled. The fallen ought to be sympathized

with ; not mocked and treated with scorn.

III. A VIRTUOUS ACT WELL REWARDED. First: *The commendation of their own conscience.* Second: *The blessing of an aged father.* "Blessed be the Lord God of Shem ; and Canaan shall be his servant." "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." Thirdly: *The approbation of God.* God is not an indifferent witness of the acts of kindness and philanthropy done by us to one another, therefore let us endeavour to reclaim the drunkard, raise the fallen, and alleviate the sufferings of others around us. "And let us not be weary in well doing ; for in due season we shall reap if we faint not."

CONCLUSION.—"Wherefore let him that thinketh he standeth take heed lest he fall."

CYMRO.

LIVING IN LOVE.

"Continue ye in my love."—John xv. 9.

VIEW these words as—

I. A COMMAND. (Ver. 9, 10.) "Keep yourselves in the love of God," says Jude. Such a command to the spiritual Israel like that to the people in the wilderness—"Keep within the shadow of the cloud by day, within the radiance of the light by night ;

outside is burning heat or darkness and danger." Our fellowship with Christ, a fellowship of love—like his with the Father. Obedience the organ of this fellowship.

II. A WARNING. It was needful. Peter presently fell. Judas betrayed. In verse 6, you have a sorrowful prospect set before a "branch" that "abides not" in the vine. The devil may become an angel of light to deceive ; pride does not need a Saviour ; unbelief sees no use in prayer ; worldliness yields to temptation and makes excuses. One sin begets another ; the service of sin destroys fellowship with Christ, leads to fellowship with Satan ; the soul withers and dies, and the "branch" is cast into the fire and burned. Even the life of love is not free from trial. With disobedience comes secret coldness or open fall. Watch and pray.

III. A PROMISE. (Ver. 4, 5.) Without Him nothing ; no growth in grace, no fruit of faith. In fellowship with Him, enlightened and governed by his spirit, nourished by his word, fruit, fidelity to our trust, patience, confidence, a growing hatred of all evil, a growing love of all good. The help we need promised (ver. 7), a response to our prayers ensured. Where else is such aid to be had? The vine the source of the

strength in the branch. He changes feebleness into strength, penitence into peace, soul-anguish into rest; He equips against the world and sin. All this is promised to them that abide in his love. When no ear is open his is.

IV. A PLEDGE. (Ver. 9.) God is glorified thereby. It is for those who abide in fellowship with Him that Christ prays "that they may be one." (John xviii. 20, 21.) This becoming one with God in Christ a pledge of our continuing in his love; of his love

continuing in us. This is the highest fruit, and God herein most fully glorified. In this oneness is holiness. This fellowship unseen and mysterious, but real. Branches are not bound to the vine from without, but draw nourishment from within; the fact certain, the mode mysterious. Life full of mystery. The proof is experience. The sun is very distant, but we feel its warmth and rejoice in its light; so with the rays from the throne of God.

R. V. PRYCE, M.A., LL.B.

Seeds of Sermons on the Book of Proverbs.

(No. CXCVIII.)

LAZINESS AND WASTEFULNESS
BROTHERS.

"He also that is slothful in his work is brother to him that is a great waster."—Prov. xviii. 9.

We have so frequently had occasion to remark on slothfulness in passing through this book that we shall confine our explanatory observations here to the other evil, namely, Wastefulness. Wastefulness may spring from one of two causes, *thriftlessness* or *extravagance*. In the former case there may be no desire to waste, on the contrary, a strong wish to be economical, but for the lack of management and tact resources run to waste. Thriftlessness in housekeeping is a terrible curse. Extravagance is another cause of

waste. The means entrusted to an extravagant person are not duly valued, and they are squandered away with recklessness. The spendthrift who inherits a fortune soon runs through it. But the text asserts an affinity between the slothful and the waster, and surely they are akin.

I. THEY ARE BROTHERS IN THEIR SELF-INDULGENT SPIRIT. Self-indulgence is the spring of each. The lazy man will not work, will not use his limbs, ply his faculties, and industriously apply himself to the real duties of life because he loves ease. A little more sleep, a little more slumber, &c. The waster, whether from thriftlessness or extravagance, is influenced by the same spirit—self-indulgence. The sense of duty

and concern for the good of others are lost in the self-indulgent feeling. The waster, whether he be the thriftless fool, or the reckless fool, is a brother in spirit to the slothful idler.

II. THEY ARE BROTHERS IN THEIR MORAL IMPROPRIETY. Both are morally wrong. Laziness is sin; a sin against the constitution of our own natures, the claims of society, the arrangements of the universe, and the will of God. Man is made to work, and work is the divine condition of his well-being. Wastefulness is also a sin. What we have, we have on trust; we are stewards, not owners; and it is our duty to use all with conscientious discretion as the proprietor wills. The man in the Gospel who wasted his goods, and the slothful servant who hid his Lord's talent, were alike sinful.

III. THEY ARE BROTHERS IN THEIR RUINOUS TENDENCY. Slothfulness leads to ruin. To physical ruin, to intellectual ruin, to commercial ruin. The lazy man is like a tree diseased in its roots, he must rot. He who through life hides his one talent in a napkin must be ultimately damned. Wastefulness is also ruinous. It implies a lack of that sense of individual responsibility apart from which there is no virtue. And ruin, if not in a secular, yet in a spiritual sense, is inevitable.

CONCLUSION. Learn the importance of combining diligence with economy, industry with careful management. The combination of these is important (1.) In *worldly* matters. What in domestic matters boots industry if there is waste? How many thriftless housewives keep the most industrious husbands in constant poverty! (2.) In *spiritual* matters. We should not only be diligent in getting knowledge and attaining to higher experiences, but if we would be useful we must rightly manage our attainments. There is such a thing as waste power and waste

influence. There is a true policy required for the management of our intellectual and moral resources.

"Oh! waste thou not the smallest thing
Created by Divinity:
For grains of sand the mountains make,
And atomies infinity.
Waste thou not, then, the smallest time,
'Tis imbecile infirmity;
For well thou know'st, if aught thou
know'st,
That seconds form eternity."
EDWARD KNIGHT.

(No. CXCIX.)

THE SOUL'S TOWER.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe. The rich man's wealth is his strong city, and as an high wall in his own conceit. Before destruction the heart of man is haughty; and before honour is humility."—Prov. xviii. 10—12.

THAT the soul of unregenerate men is in danger is a *fact*, a fact attested by the Word of God, the religions of mankind, and the consciousness of the race. There are seasons when men become terribly alive to this danger, and they cry out with the Phillippian jailor, "What shall I do to be saved?" Under this feeling it looks out for a tower—a refuge. The text directs us to two soul towers—the one the true, the other the false.

I. THE SOUL'S TRUE TOWER. The soul's tower here is, First: *Described*. It is the "NAME of the Lord." The name of the Lord means not merely his character, attributes, and titles, but Himself. Our name is not ourselves. On the contrary, men's names are not only often unmeaning, but often misrepresenting; they give no idea as to what the man who wears it is. God's name is Himself; and He is frequently spoken of as a tower for souls, a "*fortress*," a "*refuge*," a "*strong tower*," a "*high tower*." God is, indeed, the refuge of souls. Ever near, impregnable; always accessible. The soul's tower here is—Secondly: *Sought*. "The righteous runneth into it." The righteous—

those who have been rightly enlightened and impressed. They run to it in all their trials, temptations, and dangers as their only refuge. They look for protection nowhere but in God, not in churches, theologies, or priesthoods. "They know his name, and they put their trust in him." He runneth as an affrighted child into the arms of a loving parent. The soul's tower here is, Thirdly: *Safe*. "And is safe"—in the margin is *set aloft*. It is so high up as to be beyond the reach of enemies. Safe "if God be for us, who can be against us?" "We have a strong city, salvation for walls and bulwarks." (Isa. xxvi. 1—4.) Here is the soul's safety and nowhere else. There is no safety out of God. This is the true city of refuge.

II. THE SOUL'S FALSE TOWER.

"The rich man's wealth is his strong city." Wealth is one of the false towers referred to in the text. This is a very common tower. (1) Everywhere souls are resting in it. Men are saying on all hands to their soul, "Soul, thou hast much good laid up for many years," &c. (2) Everywhere souls are seeking it; on all hands men are busily and earnestly building up fortunes as a tower for their souls. The text suggests two thoughts concerning this tower of wealth. First: *Its security is proudly estimated*. "It is a high wall in his own conceit." The owner fancies it very lofty, very great, very strong. But its walls have no real strength. What can wealth do for the soul in the seasons of moral conviction, in the hour of death, in the day of judgment? "Naked came we into the world," &c. Secondly: *Its security is utterly fictitious*. "Before destruction the heart of man is haughty, and before honour is humility." We have had these proverbs before (chap. xvi. 18, xv. 33). They are here used to show the inevitable ruin of those who are probably trusting to their own resources, and the blessedness of those who humbly

trust in God. Alas! souls are trusting to false towers—such as wealth, self-merit, wisdom, sacerdotal help; all such towers must crumble to dust. Death will shatter them, and judgment will sweep them clean away. "Say unto them who daub it with untempered mortar that it shall fall: there shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it." (Ezek. xiii. 11.)

(No. CC.)

IMPETUOUS FLIPPANCY.

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. xviii. 13.

THE subject of these words is *impetuous flippancy*, a great social evil too common in most circles. Observe—

I. THE EVIL SKETCHED. "He that answereth a matter before he heareth it." How often this is done—First: *In ordinary conversation*. Are you making a communication, there are people who are so impetuous and flippant that will interrupt you before you are half through; they will intrude some remark, they will commence some reply. Are you reasoning out a proposition? They can't hear you to the close; they begin the refutation before they have known your argument. How often this is done—Secondly: *In polemic discussion*. There are those who have answered Renan, Colenso, the "Essays and Reviews," "Ecce Homo!" before they have half read the works or have measured the argument. This impetuous flippancy, alas! is not confined to the social circle, but appears on platforms, in pulpits, in the press. Sometimes it shows its ugly head even in courts of justice—a "matter" is sometimes answered there before it is heard. Observe—

II. THE EVIL CHARACTERISED. "It is folly and shame unto him."

And truly it is so if we consider some of the causes from which it springs. First: *Uncontrolledness*. The man who has acted worthy of his being, disciplined his faculties, and brought his nature under self-control would not act thus; he would hear the matter to its close though it clashed with his views, opposed his interests, and roused his passions. Impetuous flippancy implies inner lawlessness, indicates a mind untrained to self-control, a mind without sovereignty. Secondly: *Prejudice*. The mind is *biased* on the other side, and the statements of the speaker or writer are so distasteful that a reply is tendered before the matter has been fully heard. Much of this impetuous flippancy springs from unfounded prepossessions. Thirdly: *Laziness*. Sometimes it springs from an indolent, sleepy, lethargic temperament, that can't bear any exertion, and to spare effort will cut the matter short. He hears a little, his attention flags, he yawns, and to end the exertion he decides the question. Fourthly: *Vanity*. The self-conceited man has an eye to see the whole in a moment, all the threads of the argument are before him after a few sentences. It is needless for him to listen any more, therefore he interrupts. And so anxious is he to make a display of his great knowledge and power that he begins his answer at once. Now is not this uncontrolledness, prejudice, laziness, and vanity, from which this evil springs a "shame and a folly?"

CONCLUSION. Cultivate self-control, free the mind from all prepossessions, shake off all mental sloth, be not wise in your own conceit, and then you will listen fully to a matter before you will make an answer. Let truth be supreme in your estimation; be swift to hear and slow to speak.

(No. CCI.)

THE UNBEARABLE WOUND.

"The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?"—Prov. xviii. 14.

THE text speaks of an unbearable wound. What is that? Not mere physical sufferings—they can be borne—but moral. The wound of remorse, self-contempt, self-loathing, self-denunciation. It is the wound of a spirit feeling not only that the universe is against it, and God against it, but that its own conscience is against it. But why is this wound unbearable?

I. BECAUSE IT DISQUALIFIES THE SUFFERING MAN FROM AVAILING HIMSELF OF ANY OF THE ORDINARY MEANS OF SUPPORT UNDER SUFFERING. What are the ordinary means which sustain a man under suffering? First: *A consciousness of rectitude*. If a man's conscience stands by him, and says, "Well done," what suffering can he not bear? But in the case of this wounded spirit the conscience is against him. Secondly: *A feeling of inevitableness*. If sufferings come upon a man and he believes, as the old Stoics did, that they come as a resistless necessity, he may console himself; but in the case of this wounded spirit the man feels that he has brought the suffering on himself. Thirdly: *Unshaken confidence of God*. When the sufferer feels confidence in God he may exult. Job did. "When he hath tried me," &c. Paul did. "Our afflictions which are but for the moment," &c. But in the case of the wounded spirit there is no confidence in God. All interest in him is gone, all trust lost. Fourthly: *Hope in a brighter future*. What power has hope to bear a man up under trials. This sustained Job: "I know that my Redeemer liveth." But the wounded spirit has no hope; the future is a starless midnight. Fifthly: *Friendly*

sympathy. Human sympathy has a wonderful power to help man under his sufferings. But a soul suffering under moral remorse cannot avail himself of this. In the first place men cannot sympathise with others on account of their sins; and, secondly, if they could, the suffering soul would get no comfort from them.

II. BECAUSE IT COMPELS THE SUFFERING MAN TO USE ONE OF HIS CHIEF FACULTIES TO ENHANCE HIS AGONY. Thought is one of his chief faculties. By thought man can deaden his physical agonies and bear himself up above other mental trials. Thought can take the prisoner from the dungeon abroad into the open universe: the pauper into the paradise of God; the martyr in agony into the felicity of heaven. But this faculty a *guilty* conscience will ever employ for its own torment. Thoughts are governed by different principles. Sometimes intellect controls them, then they take the man into speculation; sometimes imagination, then they take him into poetry; sometimes avarice,

then they take him into worldliness; sometimes sensuality, then they take him into a world of lusts; but when the *guilty conscience* is excited it governs them, and then they take him into a HELL, for it directs them to two terrible subjects of contemplation: (1) *The crimes of the past*; and (2) *the retributive judgment of the future*. Well, then, might Solomon say, "A wounded spirit who can bear?" Sinner! the conclusion of the address is, that you must either have a hell, or seek at once a SPECIAL remedy. I say SPECIAL. *Ordinary means of support will not do, as we have seen.* The elements of hell are within. Within are the fuel of the last fires, and the gathering clouds of the last outer darkness. Do you exclaim?

"Which way shall I fly
Infinite wrath and infinite despair?
Which way shall I fly is hell, MYSELF can tell."

Where is the special remedy?
"Behold the Lamb of God who taketh away the SINS of the world." Here is the PHYSICIAN for this wound.

The Pulpit and its Handmaids.

In Memoriam.

THE REV. A. J. MORRIS, LATE OF
HOLLOWAY.

(Continued from p. 335.)

IN the demise of our old friend and brother we have another instance of "The godly man ceasing, and the faithful failing from among men." We lament the departure of so much "spiritual worth" from this world. His worth was of high order, it combined many elements of rare value. We have known him for five-and-twenty years. We

were brought together at first by our mutual friend, Rev. Caleb Morris, decidedly in our judgment one of the greatest preachers of this age. We have in a previous volume of the HOMILIST sketched the life and indicated the pulpit characteristics of this remarkable man, and from time to time we have enriched our pages with the noble thoughts of his affluent soul. We have many things to say concerning our brother who has just ascended to the great world of happy souls, and joined the illustrious man who brought us

first together, but as we find our space is gone, we must pause till our next number. Meanwhile, we join in tender sympathy with those who loved him, and earnestly pray God to fill the pulpits of England with men of his type, men capable of indoctrinating congregations with thoughts that lift them, not only from the engrossing cares of secular life, but above the sickly sentiment, the narrow sectarianism, and the traditional dogmas of conventional Churches.

THE LATE DEAN OF ST. PAUL'S.

THE Rev. Canon Melville, in his sermon at St. Paul's Cathedral, thus speaks of the late Dean Milman. There was an immense congregation. The text was from the Epistle of St. Paul to the Philippians. "It would hardly become me to speak in this cathedral of a Christian course that is going on to perfection and to omit all mention of that honoured and venerable man, the Dean of St. Paul's, who has just gone hence to his everlasting rest. A lengthened mention would indeed be better when the cathedral which he long dignified by his presidency shall have received, as it soon will, his honoured remains; but I may not hesitate to express the deep sense which all connected

with St. Paul's entertain of the irreparable loss which his decease has entailed. His vast and varied learning, his extraordinary diversified powers—the scholar, the poet, the historian, the critic, the divine—his large and tolerant views, his simple, unaffected piety; oh! where can we hope to find again such a union? Better than all, better than the accumulated stores of knowledge—accumulated, but ever ready to be communicated—better than the strivings of a vigorous intellect, better than the soarings of a brilliant imagination, better than all or any of these was the simple and child-like docility with which, as we believe, our dean received the Gospel of Christ, and the firm, unflinching faith with which he rested on Christ, his Redeemer. We shall lay him in his grave in the sure and certain hope of a resurrection to eternal life, not because he has left few to rival him in erudition, in sagacity, in largeheartedness, and in acuteness, but because we believe that as a Christian man he daily endeavoured to become more what a Christian should be, and that, conscious of defects, but yearning after perfection, he would have said to the last, in the words of our text, 'Forgetting the things that are behind, I reach forward to those which are before.'"

Notes on New Books.

BY A BARRISTER.

The revered and learned Dean Milman has departed, leaving a splendid literary legacy to his country. *The History of the Jews from the Earliest Period; The History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire; History of Latin Christianity; The Decline and Fall of the Roman Empire; Bampton Lectures: the Character and Conduct of the Apostles considered as an Evidence of Christianity. Poetical Works*, containing the "Fall of Jerusalem," "Life of Horace,"

and "The Annals of St. Paul's Cathedral," may be mentioned as amongst his works, which are now published by Mr. Murray.

We have a new work by Henry Wadsworth Longfellow. It is called *New England Tragedies*. In the tragedies called "Endicott" and "Giles Corey of the Salem Farms," the poet relates the story of New England religious persecutions in the seventeenth century. The volume is issued by Messrs. Routledge.

Messrs. Macmillan publish a valuable and profound work by the Rev. F. D. Maurice, entitled *The Conscience: Lectures on Casuistry, delivered in the University of Cambridge*.

Principles at Stake is the title of a collection of essays on Church questions of the day, by various learned writers, edited by Rev. George Sumner, M.A., rector of Old Alresford, and published by Mr. Murray.

The Rev. Dr. Pusey publishes (at Messrs. Parkers') *Eleven Short Addresses during a retreat of the Companions of the Love of Jesus, engaged in perpetual intercession for the Conversion of Sinners*.

Certain of the Rev. John Keble's works are now being issued by Messrs. Parker. Amongst these are *The First Edition of the Christian Year*, printed in fac-simile; *Village Sermons on the Baptismal Service*; *On the Mysticism attributed to the Early Fathers of the Church*.

The works of Dr. C. J. Vaughan, the Vicar of Doncaster, are (at Messrs. Strahans') produced in a popular edition, which comprises "Plain Words on Christian Living," "Christ the Light of the World," "Characteristics of Christ's Teaching," "Voices of the Prophets," &c.

Eternal Punishment and Eternal Death, is the title of an essay by Rev. J. William Barlow, M.A., Fellow and Tutor of Trinity College, Dublin, published by Messrs. Longman and Co.

Messrs. Trübner give us a handsome volume by Mr. W. R. Greg, entitled *Literary and Social Judgments*, which contains essays, among others, on Madame de Staël, Kingsley and Carlyle, Chateaubriand; The Doom of the Negro Race; Time, Good People, &c.

Sir Alexander Grant, M.A., LL.D., Director of Public Instruction in the Bombay Presidency, publishes (Longmans) two volumes on *The Ethics of Aristotle*, illustrated with essays and notes.

Another contribution to the great stock of literature on Burke, is made by Mr. J. B. Robertson. The learned professor has just published at Mr. Philp's, a handsome, and, to the student particularly, a most valuable work, being *Lectures on the Life, Writings, and Times of Edmund Burke*.

The Woman's Kingdom is the title of three volumes published by the author of "John Halifax," at Messrs. Hurst and Blackett's.

Dr. Lonsdale (author of the lives of Watson, Curwen, and Blamire) has just published *The Life of Sir James Graham*. Routledge.

Mr. Edward Edwards publishes in two volumes at Messrs Macmillan's *The Life of Sir Walter Raleigh*, together with his letters, now first collected.

Mrs. Harriet Beecher Stowe has been directing her attention to politics, and, as the result, has published, at Messrs. Sampson Low and Son's, *Men*

of our Times; or, the Leading Patriots of the Day. The work contains many narratives and sketches of Lincoln, Garrison, Grant, Sumner, Chase, Sherman, Phillips, and other Abolitionist Politicians.

The Unnoticed Things of Scripture (Trübner) is a work by the Bishop of California, the Right Rev. W. J. Kiss, D.D. B. A. L.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE REVELATION OF LAW IN SCRIPTURE. By PATRICK FAIRBAIRN, D.D. Edinburgh: T. and T. Clark, 38, George Street.

THIS is the third series of the "Cunningham" Lectures. The subject of this series is Law as revealed in the Word of God, and the author considers it with respect both to its own nature and to its relative place in successive dispensations. The volume contains nine lectures. The first is introductory, in which we have prevailing views in relation to laws in the natural, the moral, and religious sphere, and the relation in which they stand to the revelations of Scripture on the subject. In the second, we have considered the relation of the creation of man to moral law—how far and in what respects the law and its principles were made known to him, the grand test of his rectitude and his failure under it. The third, the revelation of law strictly so called, viewed in respect to the time and occasion of its promulgation. In the fourth, the law in its form and substance—its more essential characteristics and the relation of one part of its contents to another. In the fifth, the position and calling of Israel as placed under the government of law, what false views on the subject exposed the moral results of the economy according as the law was legitimately used or the reverse. In the sixth, the economical aspect of the law, the defects adhering to it as such, the relation of the Psalms and Prophets to it, mistaken views of this relation, the great problem with which the Old Testaments closed, and the views of different parties respecting its solution. In the seventh, the relation of the law to the mission and work of Christ, the symbolical ritual finding in Him its termination, and the moral its formal appropriation and perfect fulfilment. In the eighth, the relation of the law to the constitution, the privileges, and the calling of the Christian Church. In the ninth, the reintroduction of law into the Church of the New Testament, in the sense in which law

was abolished by Christ and his apostles. Besides these nine lectures, the volume contains supplemental dissertations on the double form of the Decalogue and the questions to which it has given rise; the historical element in God's revelations of truth and duty considered with an especial respect to their claim on men's responsibilities and obligations. Whether a spirit of revenge is countenanced in the writings of the Old Testament. Thus it will be seen that the volume contains subjects of great variety and of vital importance. Dr. Fairbairn is too well known as a biblical critic, theologian, and writer to warrant us either to indicate his theological views, or to characterize his mode of representing them. Though the book is too stiffly Calvinian for us, we have a high estimate of its worth, and heartily recommend it to our ministerial readers as a work that will render them immense service in their theological studies.

THE MYSTERY OF SUFFERING, AND OTHER DISCOURSES. By E. DE PRESSENSÉ, D.D. London: Hodder and Stoughton, 27, Paternoster Row.

THE contents of this book are, "The Mystery of Suffering," under which is discussed the Origin of Suffering, Consolation, Suffering in its Bearing on Conversion, Suffering in Relation to the Christian Life, Suffering for Truth's Sake and Compassion; Christian Mysticism; The Voice of the Church and the Cry of the Christian Heart; The Sins of Religious Speech; The Supernatural at the Bar of Conscience; The Adoration of Mary, the Sister of Lazarus; and The Jubilee in the French Revolution. The thoughts of this author are made to do good *business* service. The author first published them in his own language, then half this volume, it seems, was translated into English, and published in the "Pulpit Analyst," and the other half is also a translation. We find no fault with this. The thoughts are worth translation, worth publishing and re-publishing in every form. Pressensé is an able man, and now pretty well known in England amongst ministers. Though somewhat too wordy, florid, and vehement to gain our unqualified approbation, he is always vigorous, pointed, and practical. His thoughts do not flow as a calm river, but dash as a cataract.

RELIGION WITH AND WITHOUT ROOT-HOLD. By REV. THEODORE HOOKE, Chelmsford.

THIS is a discourse by one of our "rising ministry," and is full of promise. The author speaks as a man who feels that he has got a great truth and works with all his heart in commending that truth to the reason and conscience of his hearers. Though he is evidently a man of superior intellect there is no attempt at display, and though he has a fine imagination there is no attempt to robe his thoughts in verbal grandeur. He speaks out the things of Christ as a man, not as an official. When he appears next in print, which we trust will not be long, we hope that he will come out in a better Press form, better paper, better printing, and have the name of a London publisher affixed to his work.

THE BRIGHT SIDE OF A DARK SUBJECT. Essays to Young Men. By REV. ARTHUR BEAULAND. London: W. Lister, Commercial Road.

THIS is a little book on a momentous subject. The author evidently believes in an *everlasting* hell, has the most terrible impressions concerning it, is assured that there are multitudes of his fellow-men now on the earth on their way to it, and that Infinite Mercy has provided a means whereby to avoid it. Believing and feeling all this, it is no wonder that he writes with great earnestness. Whilst there are many whom this book could never salutarily influence, it is admirably adapted to arouse the gross and thoughtless multitudes. It is of the same class, and as well written, as James' "Anxious Enquirer." Its mission is to frighten careless souls.

THE WORKS OF GEORGE SWINNOCK, M.A. Vol. V. Containing "The Door of Salvation Opened by the Key of Regeneration," and "The Sinner's Last Sentence." Edinburgh: James Nichol.

WE have repeatedly called the attention of our readers to the works of this author. This is the fifth and the last volume from his prolific pen. An author strongly recommended by Richard Baxter, Dr. Manton, and others of the same period and type must have excellences of no ordinary kind. We give him the first place in this series of standard divines. He was undoubtedly a man of great natural abilities, which were well disciplined by study, and thoroughly inspired with the Christian spirit.

THE FOUR EVANGELISTS; with the Distinctive Characteristics of their GOSPELS. By EDWARD A. THOMPSON. Edinburgh: T. and T. Clark.

THIS book, we are told, consists of six articles from the "Journal of Prophecy." They were prepared as pulpit lectures for Sabbath morning ministration. They are, therefore, popular than rather critical or profound. At the same time they touch most important subjects, often throw much light upon obscure passages, and reveal harmony where discrepancy was felt at first. The doctrines of the book are orthodox, the spirit is evangelical, and the style of expression unornamental and clear.

WALKING IN THE LIGHT: A MEMOIR OF MRS. HANNAH BAIRSTON. By REV. THORNLEY SMITH. London: William Tegg. This is a well-written biography of an excellent woman. It deserves an extensive circulation and we trust it will have it.—CHRIST THE CENTRE, AND OTHER PAPERS. Delivered at the Annual Meeting of the Baptist Union, held at Bristol. London: Elliott Stock. There seems from the preface of this book that a great deal was done at this meeting of the Baptist Union, and that several distinguished men spoke and preached. We have the names of Revs. Stowell Brown, Haycroft, Clifford, Martin, Brock, C. Spurgeon, and others. Surely these able men said something worth recording. Why should we only have the utterances of four men published? and their utterances not anything very extraordinary. We are disappointed



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